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THE LETTERS AND JOURNALS OF ROBERT BAILLIE, A.M.,

PRINCIPAL OF THE UNIVERSITY OF GLASGOW, A.D. 1637—1662.*

THE ecclesiastical affairs of England and Scotland, now in the middle of the nineteenth century, bear a remarkable resemblance, in many particulars, to those of the middle of the seventeenth century, so that a series of historical parallels might be supplied, that would afford a useful study to those who are moving on the same line with the velocity, indeed, of a locomotive engine, but, as it seems to us, without that foresight of danger or knowledge of the terminus, which is indispensable to a skilful engineer.

Those who wish to understand the principles and feelings of the actors in that fierce struggle which deluged our island with tears and blood from 1638 to 1688, should not content themselves with the pictures which historians and novelists supply; for they have generally studied party interests or poetical effect, much more than the truthfulness of the scenes they depict; but they should read the pages of contemporaneous writers, who knew the men, and witnessed the transactions they describe, and who were themselves amongst the chief agents in those spirit-stirring times.

It is now our pleasant task to introduce to our English readers a writer scarcely known amongst them, but who, for accuracy of information, minuteness of detail, clearness and simplicity of narrative, and

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consequently in general interest, is scarcely second to any chronicler of his age. We call him a chronicler, but, in fact, the handsome volumes now before us are mainly occupied with letters addressed to his relative, Mr. William Spang, minister of the Scottish church at Campvere and afterwards at Middleburg in Zealand, during a correspondence of twenty-five years' continuance.

"His earlier letters," says the preface, "allude to those measures of Charles the First that awakened an irrepressible spirit of religious zeal and independence, which ere long triumphed over every obstacle, and secured the re-establishment of Presbytery in Scotland. His letters then detail the origin, the changing fortunes, and the tragical incidents of the great civil war which desolated these kingdoms; interspersed with accounts of the trial of the Earl of Strafford, the proceedings of General Assemblies of the Church, and of the Westminster Assembly of Divines; and they carry us on to the period when the dominant power of Cromwell and his sectarian forces, aided by the infatuated conduct of the English monarch, prevented that uniformity of religion in doctrine, discipline, and church-government, to the accomplishment of which both nations were deeply pledged by the Solemn League and Covenant. This vision being at length dispelled, there was also an end put to the long cherished expectations of peace and concord, when the death warrant of Charles the First was signed, notwithstanding the public remonstrances and protestations of the Presbyterians both in Scotland and England. 'One act of our lamentable tragedy,' says Baillie, 'being ended, we are entering again upon the scene:—and now the affairs of the church, in which he continued to sustain a somewhat conspicuous part, chiefly occupy his attention. It will be seen, that the attachment of the Presbyterians to a monarchical government, was the primary cause of these unhappy differences which sprang up and divided the Church of Scotland into the two parties, known as 'Public Resolutioners,' and 'Protesters,' each of them actuated by the best motives, yet whose opposition proved not less ruinous to both, by eventually leading to the overthrow of the Presbyterian form of church government in Scotland after the Restoration.—With what deplorable results to the interests of religion and the country at large, this last measure was attended, Baillie himself did not survive long enough to witness."—*Preface*, pp. i., ii.

The high Presbyterian tone of this extract is in perfect accordance with the key note of Baillie's mind, and high Independents may have occasion to restrain their tempers when they read the terms which the worthy Principal employs respecting the fathers of their churches. We however can forgive all that he has said against them, when we read the accounts he gives of the schemes and intrigues to which he and his Presbyterian brethren were parties, to enlist not only the pens of learned strangers, and the correspondence of foreign churches, but the armies of Scotland also, to uphold the Divine right of Presbyterianism.

Before we proceed to gratify our readers with specimens of the contents of these interesting volumes, we must say a word about their history.

Most of the MSS. of Baillie were happily preserved, and are now in the possession of the Church of Scotland, or in the Libraries of the Universities of Glasgow, and of the Society of Antiquities in Edinburgh.

An excellent literary association in Edinburgh, THE BANNATYNE CLUB, instituted several years ago, for the purpose of preserving in an accessible

form the more valuable remains of the national history and literature of Scotland, existing in manuscript or in printed works of great rarity, resolved to incur the expense of collecting and transcribing the MSS. ; and to collect from various sources many unpublished documents illustrative of Baillie's statements, and which supply a most important appendix to each volume ; and which amount in the whole to an hundred articles of great historical worth and general interest. The editorial task was assigned, by a vote of the Club, to their Secretary, David Laing, Esq., who, assisted by Mr. David Meek, has produced a standard work, that is most creditable to the liberality, taste, and research of the parties concerned.

The "Memoir of the Life and Writings of Robert Baillie," written by Mr. L. as introductory to the first volume, extends, with its appendix, to 126 pages ; and will be found a valuable clue to enable the reader to thread his way through the crowd of facts and incidents which Baillie's gossiping propensities have happily preserved from oblivion. We ought to add that the index of names is very copious, and the glossary of obsolete words is very acceptable to us "pure southrons," who are "smallie learned" in such matters. We need only add to this account of the edition before us, that it is made so complete by the researches of its industrious and learned editor, and so handsome by the liberality of the Club and the typography of Messrs. Lawrie, that henceforth it will be the standard edition of this national work, without which no library can be considered complete. But enough of the editor ; now let us hear of the author.

Robert Baillie was of an aristocratic family, and educated at Glasgow, where, to use his own words, "he had drunken in without examination, from my Master Cameron, that slavish tenet, that all resistance to the supream magistrate in anie case was simplie unlawfull," and had been gained by him and Mr. Struthers "to some points of conformity, which if the Lord's mercy had not prevented, might have led me, as many of my betters, to have run on in all the errors and defections of those bad times."

This plan of poisoning the springs of religion and literature with the doctrines of passive obedience and non-resistance, in church and state, would have worked then in Scotland, as we fear it is working now in England, to enfeeble the moral stamina of the nation, had not the providence of God removed the most wily of the Stuarts to his account, and permitted the most impetuous of his sons to ascend the throne. "The Canterburian faction," to use Baillie's own expressive sentences, "were hayling us all away to Rome for our religion, and to Constantinople for our policie : they were not carefull much to cover their intention to have our church presentlie popish, and our state slavish, alone that they might have their desyred honour, wealth, and pleasure, whatever displeasure thereby could come to God, or disgrace

their prince, or ruin their country." This roused the spirits even of moderate men. Its influence on Baillie's mind is thus described by Mr. Laing.

"In pursuance of the resolutions formed by Charles the First, for introducing hierarchial prelacy into Scotland, a book of Canons had been framed under the direction of Laud, Archbishop of Canterbury. The Court of High Commission was re-established, conferring powers for bishops, not only to erect local subordinate courts, in which any one bishop, with six assessors, might proceed summarily to try cases of immorality, sedition, and other offences, but likewise to deprive, fine, and imprison all ministers, masters of schools or universities, and others, who should preach or speak in public against the present government, or against any of the conclusions passed at the assembly at Perth. But sufficient time was not allowed, nor had the older prelates resolution enough, generally to establish the proposed inquisitorial courts. The more effectually also to promote the king's intentions, by increasing their power and influence, churchmen were advanced to the highest offices of state; Spottiswood, Archbishop of St. Andrew's, was raised to the dignity of Lord Chancellor, and nine other prelates were introduced as members of the privy council: and the usurping power they began to assume was a source of no small irritation to the nobility. A new form of public service, intended to supersede the Presbyterian forms of worship then used throughout Scotland, was in the course of preparation, and before this book had been seen or even completed, a missive letter was received from the king, which commanded 'all our subjects, both ecclesiastical and civil, to conforme themselves in the practice thair of, *it being the onlie Forme, which We (having taken the counsell of our clergy,) think fitt to be used in God's public worship there.*'

"The proclamation of the service-book on the 21st of December, 1636, in compliance with the king's missive letter to the privy council, was the first sound that excited general alarm over the whole kingdom; and at this precise time commences the series of Baillie's Letters and Journals. 'The proclamation of our liturgy,' he begins, 'is the matter of my greatest affliction. I pray you, if you can command any copy, by your money or means, let me have one, if it were but for two or three days, with this bearer. I am minded [resolved] to cast my studies for disposing of my mind to such a course as I may be answerable to God for my carriage. However, I am greatly afraid that this apple of contention has banished peace from our poor church hereafter for ever.' His education, habits, and relationship, inclined Baillie to adhere to the dominant party in the church; but their attempt to impose a particular form of service which no one had seen, and without any other sanction than a royal mandate, he considered to be a just cause of alarm; yet his intentions were carefully to examine the book, and as far as conscience would permit, to give due obedience to his ecclesiastical superiors. He cannot, however, avoid remarking, that to impose a book of new canons, and to have the whole form of worship and discipline changed by a simple missive letter or act of privy council, was a measure that would never have been attempted had Scotland been, as some persons alleged, merely 'a pendicle of the diocese of York, instead of a separate church and kingdom.'

"But the proclamation, it is well known, was so far premature, that the copies of the liturgy were not ready for distribution till nearly three months after Easter 1637, the period which had been prescribed for its practice. When it was at length published, it seemed in such portions as differed from the Book of Common Prayer, to be a restoration of the service of the Romish Church. It was not to be wondered, therefore, that ministers and people alike, who had evinced the strongest aversion to mere ceremonial innovations, should take alarm at what appeared to be so great a change in doctrine. 'Now as concerning our Kirk,' so writes Samuel

Rutherford at this time, from his place of confinement at Aberdeen, 'our service-book is ordained by open proclamation and sound of trumpet to be read in all the kirks of this kingdom. Our prelates are to meet this moneth for it and our canons, and for a reconciliation betwixt us and the Lutherians. The Professors of Aberdeene Universitie are charged to draw up the articles of a uniform confession: *but reconciliation with Popery is intendid*. This is the day of Jacob's visitation; the wayes of Zion mourn; our gold is become dim; the sun is gone down upon our prophets; a dry wind, but neither to fan nor to cleanse, is coming upon this land; and all our ill is coming from the multiplied transgressions of this land, and from the friends and lovers of Babel among us. . . . If I saw a call for New England I would follow it.'

"The tumult at Edinburgh, on the 23d of July, 1637, on occasion of the first using the service-book, was the spark which kindled a flame that spread over the whole land. According to the deliberate judgment of the privy council, after minute investigation they could only report to his Majesty that this 'barbarous tumult,' proceeded from 'a number of base and rascall people.' It was an act altogether unpremeditated; but the spirit of resistance having thus openly manifested itself, supplications from every part of the kingdom were presented to the council, urging that the service enjoined was contrary to the religion then professed, and that it was introduced in a most unwarrantable manner, without the knowledge or approbation of a General Assembly, and in opposition to Acts of Parliament. The clergy, nobility, and all ranks of people, flocked to Edinburgh, with such petitions against the use of the liturgy: being encouraged by their increasing numbers, and irritated by delays and by the evasion of their first humble requests, they became sufficiently formidable; and enlarging their demands, they at length succeeded not only in having the service-book withdrawn, but in restoring Presbytery in its purest form, and in relieving the church from the thraldom of her prelatie oppressors."—Vol. iii. pp. xxxiii.—xxxv.

From this point our circumstantial Principal may be allowed to tell his own story and that of his times.

The following letter, addressed to a young friend visiting England, contains a series of instructions and inquiries that are very amusing; and so like were those days to our own, that *mutatis mutandis* they might be now used to ferret out, not the Canterburyan, but which is the same thing, the Newmanian apostates, and to test the dispositions of those who, strange to say, are silent in "this day of trouble, and of rebuke, and of blasphemy."

"If in your way ye have occasion to divert for three or four dayes to Cambridge, or if at your leisure ye go to it from London, see Dr. Ward: try of him the secret, how Arminianisme hes spread so much there; how Shelfurd's absurdities pleases him; how they were gott printed there, with such approbation of so manie fellows, and Dr. Beel vice-chancellor for the time; if the book was called in, and any censure inflicted on the approvers. His colleague in the profession, Dr. Colings, is very courteous; sift him what he avowes of Arminianisme and Canterburyan poperie; they say he is farr on and opposit to Ward. Conferre with that Dr. Beel, and try if ye find him a papist. I think Dr. Coosings be at Oxfoord, bot if he be at Cambridge, conferre much with him; he is thought the maine penner of our Scottish Liturgie: if he will be plaine with yow, ye will see what that faction would be at. Be cannie in your conferences, leist they take yow for a spy. Visit their fair Bibliotheks and manuscripts. Try who are fervent and able opposits there to Canterburye's ways, and let your chief acquaintance be with them: beware of our countrymen Hay and Areskine, for I heare they are corrupt.

" At London acquaint yourself with Holdsworth, lecturer at Grasham Inne; [and] with Dr. Featley the author of Pelagius Redivivus: try how they can be silent to see Poperie growing. Search for the author of the Holie Table, Name and Thing. Try the present estate of Burton, Bastwick, and Prin [Prynne]; also of Lincolne, Bishop Davenant, and Hall: if they be there, conferre much with them; see if they be opposit to all Arminianisme, to bowing to the altar. Try what crucifixes and new images are at Paule's and the Chappell; and if Burton's complaints be reasonable.

" The Brownists had a church there; however, there are in the citie aneugh of them: conferre with some of their preachers, or discreet people, See if they at Amsterdam, and these of New England, and these who yet are at home, be of one minde, that will not acknowledge the jurisdiction of Synods. Try if there be a considerable partie opposit to bishops besydes thir; if there be any hope of getting the Episcopall state and their ceremonies removed; at leist, if the Arminian faction, with Canterburie's overthrow, can be gotten crushed. Conferre with Bishop Montague; see how farr he is Popish, if he hes written anything thir four years, or hes anything for the presse. If Bishop Wren be affable, conferre with him; Dr. Potter also, and Helen [Heylin]; and if any more ye find of that faction learned. Wale your privat tymes that ye be not marked. Try of some discreet Alderman the grounds why London did not joyne against the Scotts; what hopes there is of a parliament, and taking order with the Canterburians for their Arminianisme and Poperie; if there be any correspondence betuixt Con and Canterburie, betuixt him and Rome, and what evidences of it; what is the charge of Sir William Hamilton, the Queen's agent at Rome; if the Prince's letter to the Pope from Spain be disavowed: There are ane hundred such things as thir, whereof ye will have occasion, if ye be diligent, to find the ground and the very root. Search who is about the Prince, if they be orthodoxe, and if any of the chaplains be honest; if Dr. Lawrence's sermon be yet appoven; if Strafford's Female Glorie was never burnt; if the good ministers of London be silent at the faction's progresse; if all zeale there be dead; if publick avowing of the truth, in preaching and print, be banished close out of England, with Bastwick, Burton, and Prin. Take a start to Oxford, acquaint yourself thoroughlie with Prideaux; it is mervellous that he is silent: We thought that zealous men had not so feared prisons nor fyres. Bodleye's Librarie view it well. Try if all there be the Canterburian way; if any able opposits to it, and how they kythe their opposition. Let me hear the progresse of your Deputie's affairs at Court,

" My catalogues of Brownist's books search at London, where they may be found, at what pryce, and what more of that kind, that I may know what of them to send for. Try the estate of private meetings at London, how they are taken by the zealous ministers who are not Brownists; if there be anything written for that poynt *pro* or *contra*.

" Send me a catalogue of all that is printed against our late proceedings; why so few of the English divines hes medled to write against us; how our proceedings are thought of now there. Send me the pryses when ye have tryed in two or three diverse shoppes, of Augustine, Jerome, Bernard, Ambrose, Chrysostome, both Savil and Frontoduce, Gregorie the Great, in the best edition; Bibliotheca Patrum in eight tomes, six great volumes, not the last rabble of fyfteen tomes; Baronius, six volumes, also the last edition ten volumes; Thuan's Storie, the last edition, four or fyve volumes. Try if any Universall lyke Thuan be coming furth. Your letters to me send, if ye cannot better, to William Cunninghame in the Custome booth at Edinburgh. Give me account of all this memorandum first or last.

" Try the estate of the Churches of New England. Some merchands in the Exchange can inform you trulie, if ye be curious, of the present estate of all the Earth, for they have daile intercourse with their factors at Mosco, Venice, Lisbon, Constan-

tinople, Alexandria, Aleppo, Persia, India, China, Brasilia, let be in nearer kingdoms. Try for young Dr. Burgesse; it were good his father or he did ansuer Dr. Ames fresh sute. Conferre with Bishop Mortoune, and Dr. Primrose; try of him the state of the French Church, and of their controversie moved be. [Amyraud?] See at the Minister of the Italian church, if there be any hopes of getting Italie reformed.

"Ye will have occasion of letters to Edinburgh weeklie; if ye write not to me once in the three weeks, I will count yow forgetfull."—Vol. i. pp. 225—227.

Baillie having written a treatise, entitled, "Autokatacrisis: the Canterburyan Self-Conviction," the commanders of the Scottish army, which had now advanced to Newcastle, required that he should attend them with all convenient speed.

This was introductory to his being sent to London, and the following extract from the letters to his wife explain why he was put into commission, and how he discharged it:—

"At our presbytris, after sermon, both our noblemen and ministers in one voyce thought meet, that not onlie Mr. A. Hendersoun, but also Mr. R. Blair, Mr. George Gillespie, and I, should all three, for diverse ends, goe to London: Mr. Robert Blair, to satisfie the mynds of manie in England, who loves the way of New England better than that of presbyteries used in our church; I, for the convincinge of that pravalent faction, against which I have wryten; Mr. Gillespie, for the crying doune of the English ceremonies, for which he hes wryten; and all foure to preach by turnes to our commissioners in their houses, which is the custome of diverse noble-men at court, and wes our practise all the tyme of the conference at Rippon."—Vol. i. pp. 268, 269.

He gives his wife the following account of his journey to London, which is interesting from the contrast it supplies to the modes of travelling from Edinburgh to the capital in the present day.

"I wrote to thee on Saturday was eight days from Durham. That day we went to Darntoun, where Mr. Alexander Hendersoun and Mr. Robert Blair did preach to us on Sunday. At supper, on Sunday, the post with the Great Seall of England for our safe conduct, came to us, with the Earle Bristol's letter to Lowdoun, intreating us to make haste. On Monday we came, before we lighted, to Boroubrig, twentie-fyve myles. On Tuesday we rode three short posts, Ferribrig, Toxford, and Doncaster. There I was content to buy a bobin wastcoat. On Wednesday we came ane other good journey to Newark on Trent, where we caused Dr. Moyslie sup with us. On Thursday we came to Stamfoord; on Friday to Huntingtown; on Saturday to Ware, where we rested the Sabbath, and heard the minister, after we were warned of the ending of the service, preach two good sermons. On Monday morning we came that tuentie myle to London before sun-ryseing; all weell, horse and men, as we could wish; diverse merchands and their servants with us, on little naigs; the way extreamlie foule and deep, the jourmies long and continued, sundrie of us unaccustomed with travell, we took it for God's singular goodness that all of us were so preserved; none in the companie held better out than I and my man, and our little noble naigs. From Killwinning to London I did not so much as stumble: this is the fruit of your prayers. I was also all the way full of courage, and comforted with the sense of God's presence with my spirit. We were by the way great expences; their inns are all like palaces; no marvell they extors their guests: for three mealls, course enough, we would pay, together with our horses, sixteen or seventeen pound sterling. Some three dish of creevishes, like little partans, two and fourty shillings sterling."—Vol. i. pp. 271, 272.

The following passage is important, as it contains the testimony of an unexceptionable witness, that the Congregational ministers of that age kept themselves apart from "the Brownists and Separatists," and other advocates of extreme opinions.

"All the English ministers of Holland, who are for New England way, are now here; how strong their party will be here, it is diverslie reported; they are all on good termes with us: Our onlie considerable difference will be about the jurisdiction of Synods and Presbyteries. As for Brownists, and Separatists of many kynds, here they mislyke them weell near as much as we: of these there is no considerable partie. Anent private meetings, we know here no difference we have with anie: Our questions with them of the new way, we hope to get determined to our mutuall satisfaction, if we were ridd of Bishops: and till then, we have agreed to speak nothing of anything wherein we differ. Mr. Goodwin, Mr. Hooker, Mr. Baroues, [Burroughs,] Mr. Simmons, have all written verie gracious treatises of sanctification, which I mind to bring with me; all of them are learned, discrete, and zealous men, weell seen in cases of conscience. It were all the pities in the world that wee and they should differ in anie thing, especially in that one, which albeit verie small in speculation, yet in practice of verie hudge consequence: for, make me everie congregation ane absolute and independant church, over which Presbyteries and Generall Assemblies have no power of censure, bot onlie of charitable admonition, my witt sees not how incontinent a National Church should not fall into unspeakable confusions, as I am confident the goodness of God will never permit so gracious men to be the occasions of, let be the authors."—Vol. i. p. 311.

Laud and his prelatical satellites had laboured for twenty years to enforce conformity to the Episcopal church, not only in England but in Scotland also, to the infinite disgust of both nations, and now their intolerant zeal rebounded upon themselves with destructive force.

Baillie's "Autokatacrisis" showed, from the books, speeches, and writings of the archbishop himself, and also of some bishops and other church writers, that there existed amongst them a conspiracy to bring in Arminianism, superstition, and popery, to the subversion of the Gospel, and the suppression of the doctrines of the Reformation. But the time was now come when the spirit of a patient people was aroused to avenge these wrongs. The position and researches of Baillie pointed him out as a suitable person to draw up "The Charge of the Scottish Commissioners against Laud, Archbishop of Canterbury, and the Earl of Strafford," and the success that attended the prosecution of these prime movers of the calamities of three nations, is in some measure to be attributed to the ability that he displayed.

His letters from London to his wife, his cousin, and other friends, are full of interesting and minute particulars of these proceedings; indeed his account of the trial of Strafford is probably the most complete and graphic in our language.

On his return with the Commissioners, from England, in June 1641, his countrymen were prepared to do him honour; and professorships in the four Universities, and a pastorate in Glasgow, were offered to him. After much anxiety, consultation, and prayer, he consented to leave

his beloved people at Kilwilling, to serve his *alma mater*, the university of Glasgow, as Professor of Divinity. There we must at present leave him, but cannot part with these most amusing and instructive volumes till we have made our readers acquainted with the succeeding incidents of the Principal Baillie's eventful life.

ON THE GOODNESS OF GOD.

THIS subject has been celebrated in the sweetest strains of sacred song, and in the noblest efforts of an inspired oratory. It possesses a charm over devout minds, which kindles a seraphic fervour of spiritual feeling, and which the pious, in all ages, have commemorated with grateful thanksgiving. "The goodness of God reigns not merely in one particular province of his empire, but in every place;" not in any special department of his administration, but through the whole compass of the Divine government. "The Lord is good to all, and his tender mercies are over all his works." It is necessary for a moment, to bring within our range of thought the wide domain of the Sovereign of the universe; that, attaining to the psalmist's comprehensive view of his works, we may feel the sublimity, and rise to the ecstasy of his devout emotions.

The Scriptures frequently allude to a world which is invisible to us; in fact, they proclaim its existence. They inform us also, that it is the abode of an innumerable company of angels. There is a grandeur about their nature to which ours in the present life bears no comparison. Their powers are so exalted as to make it more just to compare them with what is Divine, than with anything human. We know not the day of their creation; but it is of an ancient date, compared with which the existence of the human race may be but as yesterday. We know not their number; but probably it is a countless multitude, compared with which the nations of the earth are but as a single family. We are not acquainted with all the gradations of their rank; yet there are various orders existing among them, as there are stars of different magnitudes. These "estates" of the invisible world form part of the works which are blessed with the tender mercies of God.

The material universe also displays his goodness. For "the heavens declare the glory of God, and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge." And the speech which is thus uttered, and the knowledge which is thus communicated, is a proclamation, in language intelligible to people of every tongue, that the visible universe is the work of a benignant Creator. It is not necessary to make any remarks on the beauty and the glory of those works. They invite the observation of every eye; they appeal to every thoughtful mind, to receive their witness of the Creator's perfections; they give wings to fancy, to gather

in their fields of light the richest materials of creative thought ; and summon the heart to render its glad homage to the sovereign goodness which made them all. But of the number and magnitude of those stellar wonders, some readers may not have an adequate idea. We may, therefore, be pardoned the remark, that from remote times, science has continually deepened her field of observation, and has penetrated into distances, the very enunciation of which perplexes ordinary understandings ; yet she confesses herself to stand only on the threshold of creation ; every step she advances brings worlds by myriads into view ; for thousands of years she has been learning the number of the stars, and yet her task is not completed ; and all the aids her genius has created, and her wisdom adapted to her service, instead of enabling her to "sit as a queen" in the heavens, bows her instructed spirit to worship at the footstool of the Creator, and to confess, that his works, like Himself, are "past finding out."

Animated nature is another part of the works of God, which largely shares his goodness. The earth is crowded with living beings. Life is everywhere existent, as though it were an all-pervading principle. The terrestrial elements teem with it ; as though nature were one great laboratory, from which every atom proceeds gifted with vitality. Millions of agencies are in operation, productive of animated beings. And the voice of instinctive and of gratified desire, the notes of pleasure and of song, which on every hand we hear, assure us that Jehovah has given resources of enjoyment to them all ; and by the wise arrangements of his paternal government, hourly contributes to their well-being.

The human family is the remaining section of his works which requires notice. This was the last act of terrestrial creation, and formed the noblest column of a fabric which, in every part, showed a beauty and harmony worthy of a Divine architect. Made in his own image, he gave to man the dominion over the sea, the air, the earth. "Of one blood he made all nations of men to dwell on all the face of the earth." "Know ye that the Lord he is God ; it is he that hath made us, and not we ourselves ; we are his people and the sheep of his pasture."

Such are his works ; and, as when he completed this mundane creation, he pronounced it "good ;" so still his wisdom sees nothing to improve, and his goodness nothing to regret. Nor did he launch them into existence, and then leave them to pursue any course which passion, caprice, or blind necessity might dictate. The very reverse is the case,—his eye, his ear, his hand, is everywhere. Not a wave breaks on a solitary ocean rock, nor a cloud moves on in its majestic march, nor an insect hums in the sun-beam, without his observation. He regards nothing he has made as unworthy of his care ; nothing can ride proudly over his authority, or successfully struggle against his

omnipotence. And while the homage which nature pays to the Creator's designs, is necessarily exact and perfect, it is delightful to know that "his tender mercies are over all his works."

We may discern the goodness of God, in the characteristic endowments of all animated sentient beings. Many of these awaken our admiration, while others are regarded without exciting sensible pleasure. The reason of such diversified impressions exists in the limits of our perceptive powers, more than in the objects themselves; for whatever the finger of God has touched, must be adorned with beauty, and be fraught with interest. Judging from our own impressions, we may be disposed to consider that some orders of sentient beings more largely share the goodness of God than others. We naturally admire the vigorous wing and noble bearing of the eagle; perhaps pity the brief duration of insect life; and in moments of excited feeling muse with pain on the dull existence allotted to the creeping things of the earth. Such diversified emotions, while they have their immediate source in a refined sensibility, truly arise from our ignorance. For bulk is not the measure of power, or man himself would rank low among terrestrial creatures. Nor would it be just to stamp vanity on everything which has only a transient existence; for what is so transient as the lightning, yet what so like the uncreated glory? Had we a more profound and exact acquaintance with things, we should discover in all that has life, as conclusive evidence of the goodness as of the wisdom of God. With our present means of advancing to right conclusions, we cannot hesitate to believe that every living thing possesses, as its Maker's gift, a pleasurable existence. When we observed the bee luxuriating amidst flowers, which gratify even nobler instincts; when we listened to birds caroling in the woods; or bent over some pellucid stream, to watch the tenants of the deep sporting in their native element; the charm which came over the mind, and the glow which kindled in the bosom, convinced us that, though to guilty man this beautiful world is "a vale of tears," yet, in forms as infinitely diversified as life itself, the goodness of God is revealed in his works.

Ascending to the contemplation of our own nature, we shall find accumulating proofs of the Divine goodness. *Although its primeval glory has departed, that nature is a noble fabric.* It is like some goodly cedar, sadly shattered by the rude tempest, yet erect and lofty, casting its broad shadow on the snows of Lebanon; or like some princely edifice, whose pride and grandeur have been spoiled, but which retains manifold marks of its original greatness, amid ruin and decay. And though we weep, as we contemplate that decay, we must not repine; for it is not the waste of time, nor the effect of age, but the forfeiture of guilt, and the desolation of sin. But our fallen nature affords impressive illustrations of the Divine goodness. God has endued

us with many and varied powers ; their value and utility require no comment ; but in addition, they possess an exquisite adaptation, and were designed to be productive of enjoyment.

Our senses are sources of pleasure. How largely the eye gratifies the soul's innate taste for what is beautiful and sublime. What power the ear has to communicate agreeable sensations. How sweet is melody ; how impassioned the feelings it can produce ; what inspiring emotions it can excite ; how deep, yet grateful, the melancholy it brings to pensive and wounded minds. Correct tastes, springing from almost unappreciable mental qualities, are delicate instruments, producing in cultivated minds refined and ennobling pleasure. The instinctive tendencies of our nature, in every period of life, are sources of happiness. Attentively watch an infant's eye ; there is repose, indicating placid enjoyment ; or it is actively engaged, passing from object to object, with evident interest ; and is thus gaining its earliest perceptions of the external world, with vibrations of delight as strong as its tender susceptibilities can sustain. Children evince a deep interest in their sports, and realize a large amount of happiness from "childish things." Infancy and youth, to a careful observer, will present a beautiful picture of pleasurable existence. And is there not found, even in the arduous occupations of adult years, an exciting source of agreeable and exhilarating emotions ? Had it not been so, would Caesar have been ambitious ; or Alexander have wept, because there was not another world to conquer ? From the more direct exercises of the intellectual faculties, whether engaged in the abstractions of pure analysis, or in the gayer fields of fancy, exalted enjoyment arises. Newton, while employed in the investigation of the laws which regulate the solar system, found his reward in the mental pleasure springing from his vast conceptions. Handel must have experienced impassioned delight in those efforts of his genius, and in those moments of inspiration, which gave birth to his wonderful compositions ; and must not the soul of Milton have been conscious of those deep emotions which genius only knows, when occupied in the production of his glorious poem ? He tells us in one of his immortal lines, that he was

"Smit with the love of sacred song."

Thus in the healthy exercise of our varied powers, we possess an exhaustless mine of pure enjoyment. In these facts, have we not evidence which can reach the heart, that the benediction of God rests on all his works ?

The goodness of the Creator is apparent, in the harmonious relations and adaptation existing between his works. As in the church of Christ, it is the law of its Great Head, that no man liveth to himself ; so in the temple of creation, it is the law of its Author, that all his works should be comprehended in a system of mutual dependence,

from which should arise mutual and universal advantage. Such a relation exists between the globe we inhabit, and the material universe; such an adaptation is found between the unerring instincts of the animal creation, and the circumstances in which they are providentially placed. Space forbids enlargement here, otherwise many facts might be adduced, showing a most delicate adjustment of opposite forces; not more demonstrative of the wisdom of God, than interesting as proofs of his goodness.

The existence of the social affections, in the human family, reveals to us a rich provision made for their happiness. Are not our domestic cares our pleasures? Is not our welfare a subject of earnest solicitude to other minds? Have we not an interest in the deep affections of other hearts? Are we sick, how many hands cheerfully minister to our wants; afflicted, does not our distress pierce other breasts and awaken sympathy? are we dying, how many weep around our bed, as if the stroke of death were in their own bosoms. And who planted in our nature these deep affections, these powerful sympathies, these sources of mutual interest and impassioned feeling, these springs of disinterested care for each other's welfare? Who gave to the human heart the bliss of its conjugal affections? Who softened the mother's bosom into such exquisite tenderness; or touched the sterner material of the paternal mind with such gentle kindness? Who created all those sublime emotions, which unite the human family in happy and indissoluble bonds? It was the blessed, gracious God.

Almost every child is aware of the remarkable precision which marks the revolutions of the heavenly bodies; the uniformity of the atmosphere, the equipoise maintained between heat and cold, dryness and moisture; and as a consequence, the maintenance in equilibrium of those forces, on which the fertility of the earth is dependent. It would be false, as it is atheistical, to ascribe these immutable statutes of the Eternal to the inherent properties of matter; or to any more ridiculous subterfuge of impiety. A warm faith is too rational to attribute to the works of God the intelligence and immutability of the Divine nature. The material universe, in all its attributes and relations, constantly depends on the power and the will of the Creator. Such facts evince the benevolent designs of God, and are the responses of nature to the voice of revelation, declaring that his mercies are co-extensive with his works.

Our personal history will contribute its testimony. He gave us a body perfect in all its members, and a mind free from the delirium of insanity, and the apathy and imbecility of idiotism. He gave to our infancy that tender, that ministering spirit, whose patience and affection were never exhausted, when providing for wants of which we never were conscious. To our youthful minds, what fair and specious allurements the world placed before us; it spread its snares with the wisdom of the serpent; its temptations were beautiful as the forbidden fruit; it

presented its pleasures to fascinate the eye ; it poured its music on the senses to ravish the heart. And how were we saved from falling victims to its treasons against God, and to its hostility to human virtue and happiness ? What light shone on our path, disclosing the subtle stratagems planned for our destruction ? We owe our freedom from the bondage of corruption, to God.

The world, beguiling as it is, and though its dreams of pleasure are profound and fast, is not an elysium. It cannot free itself from the blight which sin has brought upon its glory, nor extract the mortal poison which it has infused into the hearts of its idolaters. It may as often be seen quivering in agony, as basking in the scenes of voluptuous delight. The shaft of death hangs by the coronet in the halls of the noble ; and the splendour of the world is a masked deceit, hiding the reality of its sorrows, and the depth of its shame. The disciples of Jesus, while separated from its vices, feel the gall and wormwood of its tribulations. The tempest of affliction has oft gathered round them ; but they have seen the wing of the cherub spread out above the storm, and the cloud on which he rode became the symbol of God's gracious presence. In the sorrows of life he has given Divine succour, and heavenly consolation. Thus even troubled hearts, by a review of their history, will beat high with grateful emotion, to the Giver of every good and perfect gift.

Finally, the goodness of God appears in the work of redemption. Around the cross has risen its noblest monuments.

"God in the person of his Son,
Hath all his mightiest works outdone."

Man having cast away his rectitude and purity, there remained to him only a heritage of sorrow,—the gloom which ever broods over guilty minds. Created the child of God, we see him an alien in spirit, his heart infected with the plagues of sin, a sad and trembling wanderer from true felicity, and the destined victim of weakness and corruption. The earth had become a place of skulls, when the Lord of life and glory came, in the form of a servant, to be the Redeemer of man's lost race. Linger for a moment amidst the scenes of his grief and pain ; contemplate the bitter anguish of his cross ; stoop over his sepulchre, to see the place where he lay among the dead ; and from the heart you will say, "HEREIN IS LOVE, not that we loved God, but that he loved us, and gave his Son to be the propitiation for our sins."

Such evidence of the Divine goodness ought to produce the liveliest gratitude, and the warmest affection. God justly expects in his people the confidence of faith ; and if we remain insensible and unbelieving, the very stones will cry out against us.

B. S.

A CRITICAL INQUIRY INTO THE NATURE AND SUBJECTS
OF CHRISTIAN BAPTISM.

No. V.

V. The baptism of families, by the apostles of Christ, confirms the conclusion, that infants were baptized. The Philippian jailor and his family were baptized. Lydia and her family were baptized. Stephanas and his family were baptized. No mention of the baptisms of families could be expected, except where particular cases were distinguished from the multitude. There are only nine such cases mentioned in the New Testament, that of Simon Magus, of the Ethiopian, of Paul, of the centurion, of Lydia, of the jailor, of Crispus, Gaius, and Stephanas. The existence of a family is possible in only seven of these cases, and is testified of only five. But of these five cases in which the baptism of individuals is recorded, in three it is declared that their families were baptized with them; and in the other cases there is nothing to render the baptism of the families improbable, though it is not stated. It is indeed probable that in these two other cases,—that of Cornelius and of Crispus—the baptism of their families is not exhibited in connexion with their own, because their families consisted only of those who themselves embraced Christianity; for it is said that Cornelius feared God with all his family, and that Crispus trusted to the Lord with all his family. Now the fact that in the small number of references to the baptism of individuals, there should be three statements of the baptism of their families with them,—that in every instance in which we have reason to believe that the person had a family of young children, the baptism of the family is recorded in connexion with the baptism of its head,—that when the narrative declares that the head of the family believed, it does not declare that the family also believed, though it does declare that the family was baptized,—these things prove conclusively that the baptism of families was the general practice of the apostles of our Lord.

It is admitted, that everything stated of families does not apply to all the members of the family. If either the nature of what is attributed to the whole, be appropriate only to a part; or if it be restricted by custom to a part,—then of course only that part can be referred to. When it is said that a family believed, none can suppose that infants are referred to, because they are incapable of faith. And if it were said that a family went to Jerusalem at the Passover, there would be no reason to conclude that infants went; since, though capable of going, it was not the custom for them to go. If therefore infants were incapable of Christian baptism,—or it were in its nature unsuitable to them,—or if by general custom they had been excluded from the baptisms then

commonly observed,—it must be granted, that the statements concerning the baptism of families prove nothing in regard to the baptism of infants. But the reverse of these suppositions is true. Christian baptism is in its nature as suitable to infants as it is to adults; and by ordinary usage infants were baptized as well as adults; consequently the statement made by a Jew, that a family was baptized, would refer to infants as well as to adults; and by Jews it would necessarily be thus interpreted.

We conclude therefore that the baptism of families was the common practice of the apostles; and that the statement that a family was baptized, included infants, if there were any in these families. It must then be allowed, on the testimony of Scripture, that infants were baptized by the apostles, unless we assert that there were no infants in any of the families they are said to have baptized. This is in the highest degree improbable, and even then it remains to be explained, why, when the faith of the head of the family is mentioned, the faith of the family is not mentioned, though the baptism of the family is,—and why the absence of infants from their families is not noticed, if that only rendered possible the truth of the statement, that the family was baptized,—and how the common practice of baptizing families is at all consistent with the supposition, that the proof of the conversion of every individual was the condition of administering Christian baptism,—and how such proof could possibly be afforded by families the very day they for the first time heard the Gospel.

VI. The recognition of the children of every Christian parent as *holy*, confirms the conclusion that they were purified by baptism.

It appears that some of the Christians at Corinth doubted, whether they ought to continue to live with their wives and husbands who were heathens. They supposed that because it would be wrong for them to form such connexions with heathens, it was also wrong for them to continue in such connexions when already formed; and that because the heathens were impure both ceremonially and morally, Christians living in the most intimate association with them would necessarily be rendered impure also. St. Paul taught them that it was not the nature of Christian purity or holiness, to be destroyed by every connexion with that which was unholy. Though it must be injured by such connexions if chosen without a proper reason, it is not injured by them if such reason exist. To the Christian every object becomes holy, if used in a right spirit, and for right ends. Every creature of God is good, and to those who rightly receive it, it is purified (*ἁγιάζεται*) by the word of God, and by prayer—that is, by the association with it of Christian truth and devotion.—1 Tim. iv. 5. This is the first reason assigned by the apostle, for the command he delivered. “If any brother have an unbelieving wife, and she consent to dwell with him, let him not dismiss her. And let not any wife who has an unbelieving hus-

band who consents to dwell with her, dismiss him. For the unbelieving husband is made holy to his wife, and the unbelieving wife is made holy to her husband," *ἡγιασται*,—1 Cor. vii. 12.* The next reason assigned by him is, that if the heathenism of one parent made separation from the other necessary, their children must be relinquished as unholy also. But these children were not impure either in fact or in supposition, and therefore the separation of the parents was not necessary. "Because then your children are impure; but now they are holy," *ἁγιά ἐστω*,—ver. 14. He does not say that they were made holy to the Christian parent, as he had said, that the unbelieving husband was made holy to the wife, and the unbelieving wife to the husband; but that they were themselves holy. There would be no reason for the reference to the holiness of their children, if the only holiness which these possessed, was the holiness which pertained to everything that a Christian rightly used. And if children were generally regarded by them as holy merely because they admitted of a holy use to a Christian parent, it would not have been necessary to teach that a heathen husband or wife might in this sense be holy. The children of a Christian parent are declared by the apostles to be themselves holy; and this is not stated as a new doctrine, but as one universally admitted, needing no proof or comment, by which another truth might be made evident.

What then is this holiness or purity which St. Paul declares is possessed by the children of a Christian parent? The word *ἅγιος*, when applied to men, is used in only two different senses. It denotes those who are separated from the rest of the world by the providence of God, that they may learn his character and will, seek his favour, obey his commands, and enjoy all the privileges of his people. And it denotes, also, those who are separated from others, by that grace which purifies the soul, and produces the rectitude which God requires. The first class is said to be holy because separated by God from others, and in an especial manner called to his service and favour; and the second class because they are also devoted to his service, and in the possession of his favours. Thus as examples of the first usage, we read,—“Every first-born male shall be holy to the Lord,” *ἅγιον τῷ Κυρίῳ*,—Luke ii. 23. “Thou art a holy people to the Lord thy God,” *ἅγιος εἶ*,—Deut. vii. 6. “Ye are holy to the Lord,” *ὁμεῖς ἅγιοι*,—Ezra viii. 28. “If the first portion be holy, so also is the whole mass; and if the root be holy, so also are the branches,”—Rom. xi. 16. As examples of the second,—“That it might be holy and without fault,”—Eph. v. 27. “The holy women who trusted on God,”—1 Pet. iii. 5. “Happy and holy is he who

* *Ἐν τῇ γυναικὶ καὶ ἐν τῷ ἀνδρὶ* here correspond to *ἐν ἐμοὶ βάρβαρος*, “a barbarian to me,” xiv. 11; *εὐάρεστον ἐστω ἐν Κυρίῳ*, “well pleasing to the Lord,” Col. iii. 20; *θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν*, “wonderful to our eyes,” Matt. xxi. 42; *τὸ ἐν ἀνθρώποις ἰψηλόν*, “that which to men is noble,” Luke xvi. 15.

hath part in the first resurrection,"—Rev. xx. 6. Now because all the children of Christians are not holy in the latter sense, it must be in the former sense that they are declared to be holy. They are holy as those who are separated from the world, that they may not grow up as others in ignorance and idolatry, but that they may be the Lord's.

Now if all the children of a Christian parent are thus associated with the people of God, why should they not receive the sign of this association? There must have been some cause for the general and sure acknowledgment of the holiness of such children, on which the argument of the apostle rests. As Jewish parents learnt that their children were holy from the rite of circumcision, so would Christian parents learn that their children were holy from the rite of baptism. No other probable cause can be assigned. They knew that their children were holy (*ἁγία*) because they had been purified (*ζεβατισμένην*).*

The supposition that the apostle merely declares that the children of a Christian parent are legitimate, is on every account inadmissible. There is nothing in the context even to suggest this notion. The term rendered "holy" never means legitimate. And it never was the opinion of Jews or Christians, or of any people, that children born in lawful marriage, were, on account of the subsequent separation of their parents, to be regarded as the children of fornication or adultery.

VII. The beneficial tendency of infant baptism agrees with the evidence of its Divine appointment, and shows that this ordinance of Christ is to be observed to the end of time. An emblematical purification is not intended to benefit the subject merely by the feeling of its performance. It is principally useful by the knowledge that it has been performed. Even the simplest rite, when a novelty to us, fixes our attention chiefly on what is sensible. When subsequently thought of, its import is more fully apprehended, than when first witnessed or received. If the good resulting to adults from the reception of baptism, were limited to the suggestions of what they saw and felt, in the administration of the ordinance, then it might be useless to children. But if to adults it is principally useful when afterwards reviewed, these advantages belong equally to the baptism of children. If it be beneficial for an adult to be reminded by his baptism, that though born among a people to whom the true God was unknown, he had, when grown up to maturity, been made

* If it be thought more probable that the verb and adjective bear the same sense, and that the unbelieving parent was made holy by connexion with a Christian, as the children were, then what has been exhibited as a second reason for the apostle's direction, becomes a confirmation of the first. They needed to be taught the holiness of the parent, but they did not need to be taught the holiness of the children. The latter is then used to establish the former. From this view of the passage the same general conclusions result.—That the sanctification is not conversion is evident. The former is stated as certainly and universally true; the latter is referred to in the 16th verse as merely possible.

acquainted with the Saviour's mission, and taught the duties he enjoined and the blessings he promised,—surely it must be beneficial for children, to have the same memorial,—to bear the mark that their lot was cast among the people of God, and that, from the earliest dawn of life, the light of Christian truth, and the dew of Christian influence, have descended on their minds. As he who has once been baptized feels that he cannot destroy his baptism, so also must he feel that he cannot free himself from the responsibility connected with every religious privilege. A child has not to choose, whether it will receive Christian baptism; nor has it to choose, whether it will receive the privileges and responsibility of Christian education. It is not the remembrance of the act of baptism that can be beneficial to any, but only the remembrance of what has been more or less closely connected with it; and the consideration of what is expressed thereby. And the mere rite of baptism is in every case useful, chiefly because such remembrances and considerations are likely to be more frequent, distinct, and impressive, when there is some point around which they may cluster in natural association. It must be admitted that the influence of baptism, both on children and adults, from various causes, has been less beneficial than it might have been. But it is plainly fitted to be useful, by its adaptation to the natural principles of our minds, both as an emblem, and as a memorial of truth. And like similar Divine institutions of the former economy, it doubtless has been a means of good to many, who understood not the way in which it exerted a beneficial influence on their minds.

But this ordinance is not designed only for the good of its subjects; it is intended to profit spectators also. It teaches those who witness it, that for all men a purification of the soul is necessary; and that, by all who know the Gospel of Christ, this purification may be obtained. When the ordinance is performed on an adult, it may be regarded as having an exclusive reference to him. It may be supposed, that it is on account of his peculiar wickedness, this purification is needed; or that it is because of his peculiar goodness, it is conferred. When performed on children, there is nothing to obscure the general signification of the rite. The man is regarded by us as an individual. The infant is contemplated as a representative of our common nature.

If the acknowledgment of the Divine mission of Christ, made by an adult receiving baptism as his own initiation to Christianity, be solemn and impressive; not less so is the same acknowledgment made by parents when their children are baptized. The Christians who witness the baptism of an adult, are thereby admonished of their duty to him who thus expresses his desire for Christian discipline. Their benevolence is awakened by the consideration of the Saviour's kindness to him who is thus brought into the school of Christ, that he may obtain the spiritual purity which baptism denotes. But if strangers may

thus be benefited, by seeing the rite performed on one with whom they have no special connexion, how much stronger and more salutary is the influence, which the baptism of their child is fitted to exert, on the minds of Christian parents. The water sprinkled in the name of Christ on the body of their child, speaks to the eye and to the heart of those, to whom God has entrusted a charge so precious. It presents an admonition to parental duty, never to be forgotten; and an encouragement to parental hope, never to be relinquished. The performance on the infant of an emblematical rite, shows its spiritual nature. The administration to it of a religious ceremony indicates that is a religious being. The typical purification of the body, teaches that the soul still needs to be purified. The reception of Christian baptism proves that it belongs to Christ, and is claimed for his service. Thus the ceremony is fitted to produce on the minds of parents a solemn impression of the duty which they are called to discharge, in bringing up their child in the nurture and admonition of the Lord. And it is equally fitted to awaken devout gratitude, joy, and hope. In the baptism of their infant they behold the sign, that the object of their strongest and most tender affections, is also the object of the Saviour's love. For to his special kindness it is owing, that around their infant's cradle the happy influences of Christianity are seen and felt;—that some of the first words he will hear, are the words of him who said, "Suffer the little children to come unto me, and do not hinder them, for to such the kingdom of God belongs;"—and that one of his earliest lessons will be, that the love of an earthly parent is but a faint pattern of the love of God.—"If ye, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven, give what is good to those who ask him?"

In the several considerations which have now been mentioned we have that harmonious coincidence of doctrines, facts, and tendencies, which constitutes, to the candid inquirer after truth, the most satisfactory and decisive evidence.—We conclude from them all, that infant baptism is not only in accordance with the spirit of Christ, and the genius of his religion, but that it is his ordinance,—being practised by his apostles under his own direction,—and being delivered by them to his church to be observed in all ages.

If in the minds of any, the absence of more distinct and frequent references to the baptism of infants, awaken any surprise, it should be remembered that the want of such evidence can only be made an objection to infant baptism, on the ground that if practised by the apostles of our Lord, more distinct and frequent references might reasonably be expected. But the comparatively low place assigned to all ceremonies in the Christian system, the simple nature of this rite, and its accordance with the universal sentiments and practices of the Jews, are reasons why such evidence should not be expected by us. We have

certain proof of the observance of Christian baptism throughout our Lord's ministry; yet it is not once referred to in any way by three of the Evangelists, and is only noticed incidentally by St. John. If the baptism of many thousand men and women during the life of Christ, was not of sufficient importance to demand mention, and did not on any account require notice, why should the baptism of children, then or subsequently, be expressly mentioned? Moreover, on account of the circumstances of its performance, the baptism of children was less likely to be noticed than the baptism of adults; for the former would follow the latter as a matter of course, and in general be administered in private. Like the Jewish baptisms, it was not a public service, intended for the gaze of the world. It was for the impression of the kindred and friends, and was probably observed in domestic privacy. As the Jewish baptisms were performed by any clean person, and did not need an official administrator, so it was with Christian baptism. The apostles never taught that the ordinance should be administered by their hands, or by those only of presbyters or deacons. Previous custom, and evident propriety, would dictate that it should be performed by a professed Christian; and nothing more was required. Why then should more distinct and frequent references to infant baptism be demanded? If it be considered how little mention is made, in the whole course of Jewish history, of the observance of the many peculiar and difficult services enjoined by the law, which still were observed; it will excite no surprise, that in the brief records of the early Christian church, more distinct and frequent references are not made, to this simple, familiar, and domestic service. We do not deem the want of all statements respecting the instruction of the children of Christian parents, any reason for supposing that they were not instructed in Christianity: still less reason is there for regarding the deficiency of statements concerning the baptism of the infants of Christian parents, as proof that they were not baptized.

We have no commission to baptize infants: nor have we any commission to baptize adults. But we have evidence that both were baptized by the apostles of Christ, under his direction; and therefore we baptize both. We have no direct proof that children under five years of age were baptized by the apostles: nor have we any direct proof that they baptized men and women above fifty. But we have indirect proof which renders the baptism of the former as probable as the baptism of the latter. The nature of the rite, as an emblematical purification, is as appropriate to children as to adults. The conditions of all the baptisms mentioned in the New Testament, exist in children beginning to learn, as well as in scholars more advanced in life. As the rite of purification initiatory to Judaism, which was a sign of God's promises, and of the privileges of his people, was, as a permanent ordinance, principally for infants; so is the rite of purification initiatory to Christianity,

which is a sign of the promises of Christ, and of the privileges of his people. As Jesus recognized little children as the subjects of his kingdom, so do we. As his apostles baptized families, so do we. As they deemed the children of Christian parents to be holy to the Lord, so do we. We gratefully acknowledge that in a peculiar manner they belong to Christ; they are separated by him from much of the evil of the world, and placed under Christian instruction and influence, that they may grow up, a seed to serve him, a generation to call him blessed. And thus treading in the footsteps of the holy apostles of our Lord and Saviour, we find those advantages resulting now from the observance of the rite he instituted, which afford a bundant cause for devout gratitude, and illustrate the wisdom and the goodness of our Divine Redeemer.*

* Little mention is made of Christian baptism by the fathers, as long as it retained its simple and scriptural character. But their references to infant baptism correspond to their references to baptism in general. Tertullian is the earliest of the fathers, in whose writings anything is found adverse to infant baptism. He is supposed to have been born of heathen parents A.D. 160. From his works we learn, that the baptism of the church in his time differed much from the baptism of the apostles. It was performed by trine immersion; it was accompanied by fasting, exorcism, anointing, crossing, the use of milk and honey; and it was thought to exert a supernatural influence on the soul, to cleanse from past sins. At one period of his life he was eminent as a partizan of what was called the catholic church; at another he was notorious as the supporter of a most absurd and pernicious heresy. In the commencement of his tract on baptism, he thus accounts for the opinions of some who thought that baptism with water was not of perpetual obligation. "Vipers, asps, and serpents commonly seek arid places, free from water; but we little fishes, after the manner of our fish (*secundum Ixθv*) Jesus Christ, are born in water." At the close of this tract, he opposes the practice of infant baptism, recommending that children should be baptized when capable of receiving Christian instruction, because it was uncertain what they would become, and because in infancy they had no sins to need the grace of baptism. If he advises further delay, his advice is not for children only, but for unmarried persons, widowers, and widows, and all who were not, by circumstances and character, secure from falling into mortal sin. His own language, and the testimony of his contemporary Origen, show that infant baptism was then a general practice. He does not object to it as an innovation, or as opposed to the common usage of Christians, but as inconsistent with his own superstitious notions respecting the efficacy of baptism. The ground of his objection must be admitted to be both novel and false; and we conclude that the objection itself is equally unreasonable and unscriptural. But his testimony to the existence of infant baptism in the first century after the apostles, is unquestionable; while his opposition indicates both its prevalence when he wrote, and its existence long before that time. "Thus according to the state, and disposition, and also the age of every person, a delay of baptism is more useful, especially in the case of little children. For what necessity is there, that the sponsors should incur danger, since they may themselves fail, through death, of fulfilling their promises; or they may be disappointed by the development of a sinful nature. Certainly the Lord said, 'Do not hinder them from coming to me.' Let them come therefore as they grow up; let them come when

they learn, when they are taught whither they come; let them be made Christians when they are able to know Christ. Why should that innocent age haste to the remission of sins? Men will act with more caution in temporal affairs; so that earthly possessions are not entrusted to one, to whom that which is Divine is entrusted. They should have knowledge to seek salvation, that you may appear to give to him that asketh. For reasons of equal moment unmarried persons should be deferred, for whom trial is prepared, (both those who have not been married, and those who have been bereaved,) until they either marry, or are confirmed in chastity. If any understand the importance of baptism, they will dread its reception more than its delay; since a perfect faith is secure of salvation." This is the first Antipædobaptist writer; and these are the grounds of his objection.

Origen, who was born of Christian parents, A.D. 185, and at Alexandria possessed the most favourable opportunities for knowing the customs of the Christian church, has left testimony to infant baptism, most clear and decisive. We have this testimony only in the Latin translations of Rufinus and Jerome, and their translations are often designedly incorrect. But there is no reason to suspect the correctness of these passages. The references to infant baptism which they contain are incidental; they are opposed to the opinions of Rufinus; and Rufinus and Jerome were adversaries. There could be no motive, at a time when infant baptism was the universal and undisturbed practice, to seek for it the authority of Origen, by an interpolation which could easily be exposed. It is evident that the doctrine of infant baptism was not an inference from new views of baptism, since the practice of infant baptism is mentioned as universal, and though various reasons were assigned for the institution, its observance was attributed solely to apostolical authority. "The reason may be required why, as the baptism of the church is given for the remission of sins, baptism is also, according to the practice of the church, given to infants."—Hom. 8 in Lev. xii. translated by Rufinus. "Because by the sacrament of baptism the pollution of birth is removed, therefore infants also are baptized."—Hom. in Luc. xiv. translated by Jerome. "On this account the church has received from the apostles the tradition that baptism should also be given to infants."—*Com. in Epist. ad Rom.* lib. v. translated by Rufinus.

By a synod at Carthage, A.D. 254, consisting of sixty-six bishops, of which Cyprian was president, infant baptism was referred to as a practice in which all agreed.

Pelagius, in his letter to Innocent, says, that it "was falsely reported by some men that he denied the sacrament of baptism to infants;" but he declares that "he never had heard that even any impious heretic said this, which he mentioned concerning infants."—*Augustine, de Peccato Orig.* 17.

Augustine, who was born A.D. 354, himself gives similar testimony. "And if any one in this matter require Divine authority, though that which the whole church holds, and which has not been instituted by councils, but has always been retained, is most justly believed to have been delivered by no other than apostolic authority; yet from the circumcision of the flesh, which was formerly received by the people of God, we are able with truth to infer the advantage of the sacrament of baptism to infants."—*De Bap. contra Donatistas*, lib. iv.

It appears that the objections to infant baptism have arisen from inability to assign a reason for its institution; and this inability has resulted from erroneous views of its nature. Superstitious notions have led to the postponement of baptism, from infancy to childhood, from childhood to maturity, from maturity to old age, and lastly to the hour of death. If it cleanses from guilt, of course, the later it is used, the better.

ACCOUNT OF THE DISSENTERS IN RUSSIA,

PARTICULARLY OF THE DUEHOVNEE CHRISTIANEE, OR SPIRITUAL
CHRISTIANS.

CHAPTER III.

Duehovnee Christianee.—Creed.—Collection of Counsels.—Peculiar Practices.

IT has been already stated that the Duehobortzee reject the Scriptures, as a standard of faith and practice, but that the Duehovnee Christianee take them as their only directory in things pertaining to God.

Hearing very strong language employed by a company of Duehovnee Christianee in speaking on this subject, I asked one of them if he considered it impossible for the Holy Spirit to direct men otherwise than by means of the Scriptures. He replied at once, "I cannot say that it is impossible, for I do not know what is and what is not in the power of God; but I have never heard a sufficiently authenticated case of his teaching men otherwise than by Scripture, nor do I suppose that in doing so he acts otherwise than by enabling one to understand the Scriptures; for these, though containing simple declarations, no man does understand until his eyes have been opened by the Holy Spirit."

The peculiar sentiments of this body are stated in the following translation of a document prepared by some of themselves, to lay before the late Emperor Alexander, on occasion of their imploring protection and redress. It was prepared with a view of showing wherein their sentiments differed from those of the Græco-Russian Church, and also of showing the injustice which had been done to them in accusations which had been brought against them, of disaffection to the government of the empire. Allusion is accordingly made amongst other things, to benedictions accompanied by the sign of the cross, to baptism, to auricular confession, to the Lord's supper, to the use of paintings in worship, to the national custom of naming the child at baptism, *on the eighth day after birth*, and to that of frequently giving the child the name of the saint to whom that day had been dedicated; all which practices and observances they have abandoned.

Creed of the Duehovnee Christianee.

"I. We look to Jesus as the author and finisher of our faith, and believe in one God, in three persons: the Father, the Son, and the Holy Ghost. And, in order to the salvation of our souls, we receive the testimonies of the prophets, evangelists, and apostles, as brought forward in the Scriptures of the Old and New Testaments.

"II. We acknowledge but one priest or bishop who sits at the right hand of God, viz. the Son of God, according to Heb. iv. 14, 'Seeing then that we have a great High Priest, that is passed into heaven, Jesus the Son of God.' And Heb. vii. 14—21. But according to the

example of the apostles, who imitated Christ, and were consecrated by the Holy Ghost, Acts xx. 28, 'Over the which the Holy Ghost hath made you overseers, to feed the church of God, [and our Saviour Jesus Christ,]' and Eph. iv. 11, 'And he gave some apostles, and some pastors and teachers,' so in our councils we appoint as elders, such men as are spoken of by Jesus the son of Sirach, chap. xxxvii. 12, 'But be continually with a godly man, whom thou knowest to keep the commandments of the Lord.' And in 1 Tim. ii. 8, 'I will therefore that men pray everywhere.' What is said concerning elders, we have in 1 Peter v. 1, 2, 'The elders which are among you I exhort, feed the flock of God, taking the oversight thereof, not of constraint, but willingly.' This we imitate.

"III. In regard to benedictions, we neither make nor approve of the sign of the cross, but expect only the promised blessing of the Holy Ghost. Eph. i. 3, 'Blessed be the God and Father of our Lord Jesus Christ, *who hath blessed us with all spiritual blessings,*' &c. &c. And Matt. xxviii. 19, 'That is in the name of the Father, Son, and Holy Ghost.'

"IV. Baptism, in our opinion, consists in repentance, and the forsaking of our sins. Mark i. 4, 'John did baptize in the wilderness; and *PREACHED the BAPTISM of repentance,* for the remission of sins,' compared with 1 Cor. i. 18, 'For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God.' The apostle Paul also speaks of 'the DOCTRINE of BAPTISM,' &c., Heb. vi. 2. From which we conclude that baptism is a spiritual purification.

"V. In respect of confession, we follow the example of David, Psalm ci. 'I will praise [in Slavonic Psalter, *confess unto*] the Lord with my whole heart, in the assembly of the upright, and in the congregation.' We have also our advocate with the Father. 1 John ii. 1, 'And if any man sin we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.'

"VI. Regarding the communion we judge thus: *They* receive the heavenly and life-giving sacrament, who fear God and keep his commandments. Psalm cxix. 63, 'I am a companion of [in Slavonic, *communicant with*] all them that fear thee, and of them that keep thy precepts.' Also Heb. vi. 4, 'And were made *communicants of the Holy Ghost,* and have *tasted the good word of God.*' Christ says, 'Give us day by day our daily bread;' and in John vi. 33, 'The bread of God is that which cometh down from heaven, and giveth life unto the world.' Compare with these, Deut. viii. 3, 'Man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord doth man live;' and John vi. 27, 'Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you.' This

bread we receive, and thereby become partakers or *communicants* of the same.

"VII. A church we consider to be an assembly of individuals. 2 Cor. vi. 16, '*Ye are the temple of the living God.*' Acts xvii. 24, '*The Lord of heaven and earth dwelleth not in temples made with hands.*' 1 Cor. xiv. 23, '*If therefore the whole church be come together in one place,*' &c. And as we read, 1 Cor. xiv. 26, '*When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue,*' &c., and Acts xx. 7, '*Paul preached unto them in an upper chamber, and continued his speech until midnight,*' so with us men, women, and children meet for conversation, and spend the whole of the night in singing psalms, reading and expounding the Scriptures; we then conclude our meeting with prayer.

"VIII. Of prayer. We first use Christ's prayer, and then those of the prophets and apostles, according to the command of the Son of God to his apostles, Matt. vi. 9, '*After this manner pray ye, Our Father which art in heaven,*' &c. Eph. vi. 18, '*Praying always with all prayer and supplication in the Spirit.*' So when the church is assembled to pray in the Spirit, we kneel together, so as to have our faces directed towards each other, and pray as Christ and his apostles prayed, and worshipped the invisible God of heaven; John iv. 23, '*The true worshippers shall worship the Father in Spirit and in truth; for the Father seeketh such to worship him.*'

"IX. Of images and paintings. The *image* we have is invaluable, even Jesus, '*who is the image of the invisible God, the firstborn of every creature; for by him were all things created,*' Col. i. 15. Compare with this, Rom. viii. 29, '*Did predestinate to be conformed to the IMAGE OF HIS SON,*' and 1 Peter ii. 21, '*Christ also suffered for us, leaving us an example [in the Slavonic, *image*] that we should follow his steps, who did no sin,*' and 2 Tim. i. 13, '*Hold fast the form [in the Slavonic, *image*] of sound words.*' Such are the images we approve, and not those made with hands.

"X. Of naming children. Luke i. 59, '*And they came to circumcise the child; and they called it Zacharias, and his mother answered and said, Not so, but he shall be called John.*' With us a father names his child the same day that it is born.

"XI. In marriage, we follow what is said by the prophets and apostles. Tobit vii. 9, '*Raguel said to Tobias, Eat, and drink, and make merry, for it is meet that thou shouldst marry my daughter: then take her from henceforth according to the manner. Then he called his daughter Sara; and he took her by the hand, and gave her to be wife to Tobias, saying, Behold, take her according to the law of Moses, and lead her away to thy father.*' Paul saith moreover, 1 Cor. vii. 27, '*Art thou bound unto a wife? seek not to be loosed.*' So with us, in order to form a lawful union by marriage, the bridegroom and bride are obliged

to present themselves in our assembly, and declare that they love each other, and wish to live together; the husband not to take another wife, the wife not to take another husband. After this, the brethren testify that they are man and wife.

"XII. We honour the Tsar, and all in authority. Prov. viii. 15, 16, 'By me kings reign, and princes decree justice; by me princes rule, and nobles, even all the judges of the earth.' And Rom. xiii. 1. 'Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God.' Our prayer, therefore, for the Tsar, for the Grand Dukes, for all in authority, for all his august family, and for all Christians, is, 'Defend them, O Lord, undertake for them, save and forgive, O Lord, deliver and preserve them, and guard their lives in peace. Extend their dominions: put down insubordination, and whoever would rise up against them. Cause anger to cease; quiet the agitated; fortify the wavering; strengthen true loyalty; subdue under their feet every enemy. O Lord, give them health and happiness, and put thy fear into their hearts, that they may know thee the only true God.'"

Many of the members of the body possess manuscript copies of the creed, of which this is a translation, and it is, I believe, a correct statement of their belief and sentiments. They also possess a manuscript collection of Counsels. With the exception of these, and the Holy Scriptures, they appear to have no books in circulation amongst themselves; though they are willing to sell or distribute religious tracts amongst others. The Bible is their only standard of faith; and the manuscripts are valued merely as mementos of what they profess to believe.

The following is a translation of the collection of Counsels.

Counsels of the Duchovnee Christianee.

"1. Prov. ix. 10, 11, 'The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy is understanding; for by me thy days shall be multiplied, and the years of thy life shall be increased.'

"2. Heb. xii. 2, 'Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.'

"3. We believe in one God, in three persons, Father, Son, and Holy Ghost; and for the salvation of our souls, receive the testimony of the two Testaments, the words of the prophets, the evangelists, and the apostles.

"4. John xiv. 6, 'Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me.' Nothing can be sweeter than this!

"5. Matt. xxviii. 19, 'Jesus saith unto his disciples, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' Amen. This baptism we receive as the sweetest of all!

"6. Matt. vi. 9, 'Jesus saith, pray ye, Our Father, which art in heaven. Hallowed be thy name. Thy kingdom come.' Better than honey, and the honey-comb!

"7. The apostle Paul writes to the Ephesians, (vi. 18,) 'Praying always with all prayer and supplication in the Spirit.' Very sweet!

"8. John iv. 23, 'The true worshippers shall worship the Father in Spirit and in truth.' Better than any! Very sweet!

"9. 1 Cor. iii. 2, 'For other foundation can no man lay than that is laid, which is Jesus Christ.' Isaiah xxviii. 16, 'Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not be ashamed [make haste.]' Eph. ii. 20—22, 'And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God, through the Spirit.'

"10. *On Mysteries.* Col. i. 26, 27, and part of 28, 'Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory; whom we preach, warning every man, and teaching every man, in all wisdom.' Heb. vi. 4, 'And have tasted of the heavenly gift, and were made partakers [Sclavonic, communicants] of the Holy Ghost.'

"11. *On praising God.* Psalm cv. 1—4, 'Oh give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name; let the heart of them rejoice that seek the Lord. Seek the Lord and his strength; seek his face for evermore.'

"Glory be to our God; and dominion be to his well-beloved Son, our Lord Jesus Christ, and to the Holy Ghost, the Comforter and Executor; always, now and for evermore. Amen."

About the middle of the sixteenth century, says Dr. Pinkerton, tobacco was introduced into Russia, and was passionately welcomed by the common people; so much so that a prohibition from the patriarch

came out against it, strengthened by a ukase, in 1634, forbidding the use of it, under pain of the knout, slitting the nostril, cutting off the nose, and exile. This severity, however, was found inadequate to deter the people from using it.* At last, some monks from Mount Athos spread about legends of a terrifying nature, concerning its origin and use, saying that it sprung originally from the excrements of Satan, and that the person who used it would perish for ever. Some of the dissenters from the Græco-Russian church still hold strictly these opinions, and have even pressed some passages of Scripture into their service in condemnation of that execrated herb. Against shaving, there is also a prejudice, which is almost universal amongst the peasantry of Russia. But amongst the Molokans it is believed that such things "neither make nor unmake Christians." They consider both to be matters of indifference, and they say, that if it were proper for them as peasants to shave, they would do so.

They are forward to pay the taxes, and are willing to serve as soldiers, and conform to all the innocent amusements and practices of their countrymen. They consider it sinful, however, to eat pork, and not only refuse to partake of it, but to sit at table where it is presented. Many have been detected, in times of persecution, by their conduct in this respect, and they have dared the prisons, rather than violate their consciences.

They have no holidays excepting the Sabbath. Dr. Pinkerton relates of the Duchobortzee who visited St. Petersburg in 1804, that, on being invited to remain over some holidays which were near, they replied, "For us there is no difference of days; our festivals are within ourselves."

The celebration of marriage, as stated in their creed, and also their funerals, are conducted with great simplicity.

When a child is born, the elder, and the friends of the parents assemble at the house of the latter, when, after prayer, the elder, or the father, announces the name of the child—a little time is then spent in mutual exhortation and counsel. The company afterwards partake of bread and salt—the usual food of the poor, and also the symbols of hospitality—and prayer is again offered before they separate.

* Fourteen years after the publication of the extraordinary ukase referred to above, it was introduced into the code; but, on the 10th July, 1698, Peter the Great gave permission to his subjects to trade in tobacco throughout his dominions, except in the towns and villages of the Kossacks, where the opposition to it among the Rascolniks, or dissenters, had been fanatical.

In the present time it is cultivated to a considerable extent in the southern provinces; but it is not generally used among the peasantry. It forms an important article of trade with the Mohammedans, and heathen tribes, who are very fond of it, and buy it from the Russian peasantry.—*Pinkerton*.

When they enter each other's houses, the visitor prays for the peace of the inmates, whilst they stand up. The same thing is done when the visitor departs.

Before and after meals, they stand round the table, and each, having his hands clasped, silently engages in thanksgiving and prayer.

Haddington.

J. C. B.

ON THOMAS CARLYLE'S WRITINGS.

THE paper in your December Magazine on the writings of Thomas Carlyle contains the following sentence:—"We may say what we do know, when we assert, that many young men in our seminaries of learning have lost their faith in the Bible, as a special revelation from God, by reading Carlyle."

It is not quite clear to me whose language this is, and consequently, whether reference is made to our British colleges, or to those across the Atlantic. If the latter seminaries are intended, probably the evil influence of Carlyle may be almost entirely confined to lay-students, and though, in this case, much to be deplored, yet not so likely to propagate itself as it would be were "many" of our youthful theologians under its control. There is, however, reason to feel some alarm, lest our pulpits as well as our pews should receive injury from this fascinating and splendid development of infidelity.*

The readers of the Congregational Magazine are much indebted both to the Editor and to Mr. Richardson, for the information and the cautions with which the paper in question abounds; while, I doubt not, some of them, with the writer of this piece, have thought the strictures are made in a spirit more candid and forbearing than desirable; at least, that the warning and reprobation are not sufficiently loud and strong. We have recently witnessed in Episcopal animadversions on the Pusey errors, that delicate reproofs are in danger of being construed into encouragements.

I leave it for those who look for light at the bottom of a well, to determine what Kant and his admirers understand by *TRANSCENDENTAL*; whether it is the synonyme of *à priori*, or of incomprehensible; these persons likewise will be able to distinguish the pious inspiration of Carlyle from the pantheism of Spinoza. My mind, however, is not so philosophic as to be unmoved when the Holy Scriptures are placed on a level with the Koran, the Divine Comedy of Danté, Shakspeare, and Homer; when the same honours are attributed to the inspiration of Burns weeping over a daisy, or holding sympathy with Tam O'Shanter, as are to the Divine afflatus which bore the prophetic soul

* The words quoted are part of the Rev. Merrill Richardson's Essay, and refer not to British but American colleges.—EDITOR.

onwards to future Gospel scenes, and moved the New Testament scribes to register the deep things of God—things which eye hath not seen, nor ear heard. This is indeed to think that Jehovah is altogether such an one as ourselves, and virtually, with whatever poetic grace, to deny the real Divine inspiration of the Bible, and its paramount authority: it is to reject Christianity.

Should this writer gain influence over any of our theological students, by the charm of his bold and brilliant speculations, it will be a serious affliction to the churches; and I doubt not, that those who have to guide the studies of our young brethren are alive to this danger. They will, I conceive, feel it a duty to discourage attention to these philosophic rhapsodies, till the mind shall have been prepared for their consideration with less hazard and more advantage. And should a case present itself of one who has "lost faith in the Bible, as a special revelation from God," after due expostulation and forbearance, he will be removed from the institution. I am not an advocate for a young man being supported through his academic curriculum by the go-cart of a tutor, even were it practicable, but would leave him, to a considerable extent, to his own independent thought and piety. I know, too, that young men of the most unquestionable devotedness, have their days, it may be weeks, of sore temptation and perplexity; and that this battling with infidel adversaries, may, as in the instance of Cecil, qualify for future service to the faith; but where there is a disposition to unbelief, to settle down in the persuasion, that the glorious Gospel of the blessed God is only *one* of many forms of true religion, there is an unfitness for the work of the Christian ministry. The avenues must be fenced if the sacred desk is to be kept pure. A vivid belief in the Scriptures, as a special revelation from God, is essential to the sincerity, the authority, the comfort, and the unction of evangelical preaching. "We believe, and therefore speak." I cannot express my feelings for the man who, like Bolingbroke, sees that the doctrines of grace are the doctrines of the New Testament, and yet believes not in the Divine inspiration of that volume: who accepts it for the sake of his own credit in society, and because, with other books, it helps him to "speak to our condition." A minister of this character, however orthodox and gifted, may have the lever, but he has no fulcrum; he may have the form and the bulk of Samson, but where is the hair of his strength?

It is a comfort, however, that in the present excited state of intellectual progression, our students will be too much employed in more healthy exercises to allow them time for vain imaginations; the straightforward argument will be too arduous to permit many transcendental episodes. And I am persuaded it will be better to go to excess in classics, as at Oxford, or especially in mathematics, as at Cambridge, than in moral philosophy, as it is termed, during the college course;

and to leave the important, indeed, but hazardous pursuits of this last branch of science to a more ripe and sober period of life, to a season of more leisure and experience.

We have to be thankful, that not a few of our ministers are qualified to challenge Kant and Carlyle, and every other Antichristian champion. Our churches are indebted to them for the force of reason and of piety with which they combat philosophy, falsely so called. We would, however, most respectfully ask those gifted brethren who gather around them, on the Lord's day, groups of our theological students, whether too great an anxiety in their public discourses to show the philosophy of divinity, to start and hunt down Germanic reveries, and to look at the ever shifting reflection of the agitated vase, which,—

“*Omnia pervolitat late loca,*”—

does not incur some hazard of diverting the inquisitive and ardent minds of youth from the prose, the common-place of the Gospel; from the simplicity and fervour of spiritual, scriptural piety?—Whether they may not be led to doubtful disputations, when they most need the sure word of prophecy?—Whether the master may not raise devils, which the disciples cannot easily lay?—And whether there is not reason to fear, that some may retain the questionable and lose hold of the certain, and be tempted to philosophize, when they ought to “preach the word; to be instant in season, out of season; to reprove, rebuke, exhort with all long-suffering and doctrine;” to preach Jesus Christ and him crucified?

What can be thought to be more aerial and unsubstantial than a transcendental sermon, preached by a young man of moderate parts, without the redeeming qualities of rich feeling and deep experimental godliness? This is happily at present an hypothesis, but one that may be realized.

We must all perceive the signs of the times in their aspect towards religion. The more cheering symptoms are the excitement, the zeal, and the progressive quantity of real, evangelical piety: the distressing omens are infidelity, superstition, and daring speculation.

The foundations are threatened. Popery, covered with a transparent mask, may well alarm the spiritually minded in the national church; and it behoves dissenters, whose strength and glory is their adherence to the simplicity of the Gospel, to be much on their guard against their own peculiar dangers—dangers arising out of even a laudable desire to improve in both political importance and intellectual attainment. And we conceive that among these dangers, a prominent station may be assigned to a temptation to overrate talent and mental cultivation; to give too much indulgence to the conjectures of philosophy, and the claims of a subtle and hazardous independency of thinking; and to neglect those plain and all-momentous verities which demand the obedience of faith to—“*THUS SAITH THE LORD.*”

J. K. FOSTER.

OPINIONS ON SMOKING TOBACCO.

MR. EDITOR,—I so frequently hear remarks made to the disadvantage of those ministers who indulge in the use of the pipe or the cigar, that I have often wished to address a few remarks to them on the subject. The venerable Mr. Jay, in his new edition of "Memoirs of the late Rev. Cornelius Winter," which is just published, has put upon record a useful and forcible protest against the custom, which I beg to transcribe for your pages, instead of sending any remarks of my own.

In the text (page 200) Mr. Jay states that his venerable tutor "did not think it unnecessary to guard his students against superfluous wants and unseemly customs; against *the sottish and offensive habit of smoking*," &c. To these words he has appended the following important note.

"Here the author has been not slightly censured by some of his brethren. One very renowned smoker said his language nearly approached to blasphemy—expressing withal his wonder that Milton, in speaking of the productions of Eden, had never mentioned the noblest of them all, the tobacco-plant. Though this might seem to be only uttered jocosely, it had some verity of sentiment in it; and there have been known some to whom perhaps few things would be deemed so paradisaical as this stupid luxury.

"The author, however, does not renounce or soften his expressions. His opinion has been confirmed and strengthened by the observation of many years; and he cannot but lament that no physical or civil consideration, and no motive, derived from usefulness or decorum, can induce many preachers to avoid or break off this exceptionable habit.

"He has called it 'a sottish practice.' And is it not so in its appearance? fume? smell? and immoral associations in the mind of the observer? Does it not hint almost inevitably the pot-house, and the low and sailorly fellowships there? Let a person enter a room in the morning where there has been smoking overnight, will the devout savour remind him of a sanctuary, or lead him to think of an assembly of divines?

"He has called it 'an offensive practice.' And is it not so to many of his own profession, and to many of his own sex? But how trying is it to females, almost without exception! though, from the kindness and obligingness of their nature and manners, they frequently submit to a usage which annoys their persons, and defiles and injures the apartment and furniture whose neatness they so much value. Can ridicule and satire do nothing here?

'The pipe with solemn interposing puff,
Make half a sentence at a time enough;
The dozing sages drop the drowsy strain,
Then pause and puff—and speak and puff again.
But often like the tube they so admire,
Important triflers! have more smoke than fire.
Pernicious weed! whose scent the fair annoys,
Unfriendly to society's chief joys;
Thy worst effect is banishing for hours
The sex whose presence civilizes ours.
Thou art indeed the drug the gard'ner wants
To poison vermin that infest his plants:
But are we so to wit and beauty blind,
As to despise the glory of our kind,

And show the softest minds and fairest forms,
As little mercy as he grubs and worms?"

"We say nothing of the silliness of the practice, especially in 'a bishop,' who 'should be grave;' but to see a man of education, and filling an office which would dignify an angel, passing so much of his time with a tube in his mouth, and emitting therefrom the smoke of a burning herb, as if his head was on fire, must, were it not for its commonness, always excite an inquiry or a laugh. Nor do we speak of its vulgarity. But is not every shop-boy, every apprentice-lad, every silly coxcomb, every pert fop, every common traveller upon a stage-coach, seen now with a pipe in his mouth or a cigar? (The railroad companies wisely forbid the desecration of their vehicles.) And should its expensiveness be overlooked? It indeed befriends government, as the consumed article pays a high duty and yields a large profit; but can every preacher afford (for so it may be relatively to him) such a dear indulgence, consistently with the claims of household comfort and the education of his children, and some charity to the poor and needy?

"Or should its injuriousness be forgotten? Need persons be told that tobacco is a very powerful narcotic poison? If the saliva, (the secretion of which it produces,) being impregnated with its essential oil, be swallowed, the deleterious influence is carried directly into the stomach; or if, as most frequently happens, it is discharged, then the blandest fluid, which performs, as a solvent and diluent, an office in digestion secondary only to the gastric juice itself, is lost. But is it not an ensnaring habit with regard to the waste of time, the danger (frequently) of drinking, and fondness for company, not always of the most refined and improving sort?

"I deal therefore with the thing most seriously: speaking boldly, as at my age I ought to speak. Were I upon a committee of examination, I would never consent to the admission of a young man into one of our academical institutions, but upon the condition that he *did* not, and *would* not smoke.

"I would exact the same condition from every student, if I filled the responsible as well as honourable office of tutor.

"Were I a member of a Christian church, I would never give my suffrage in favour of a ministerial candidate who was a slave to his pipe.

"And if I were a man of affluence, I would not on any application afford any pecuniary assistance to a preacher, who, while he complained of the smallness and inadequateness of his means, could afford to reduce it by indulging this needless and wasteful expense.

"The author was one day attending a missionary meeting. Before the close of it, a minister arose, and said he had to present a donation. The offering was not indeed large in itself, but it showed a nobleness of disposition, and was beyond the two mites of the applauded widow. 'These two guineas,' said he, 'are sent from a servant, who was allowed so much by her mistress for tea, but who had, during the last two years, denied herself the use of this beverage to aid your collection.' But suppose a person had immediately said, Go thou and do likewise. Spare for the all-important cause the eight or ten pounds which you spend in wanton, in needless, and noxious gratification; and at our next anniversary how many will praise and bless you! . . . A minister should be an example, and not require one. But behold there are first that shall be last, and there are last that shall be first.

"We want ministers to do as well as to teach. We want them to be not only harmless and blameless, but praiseworthy. We want them to adorn the doctrine of God our Saviour in all things, exemplifying not only all that is moral, but all that is becoming in life and religion; all that is lovely and of good report; all that has any virtue or praise in it."

Mr. Jay speaks of a minister being "the slave of his pipe." Is not such a description most humiliating? Jeremy Taylor, in the chapter "of Christian Sobriety," in his "Holy Living," says—"In all cases be careful that you be not brought under the *power* of such things which otherwise are lawful enough in the use. 'All things are lawful for me, but I will not be brought under the *power of anything*,' said St. Paul. And to be perpetually longing, and impatiently desirous of anything, so that a man cannot abstain from it, is to lose a man's liberty, and to become a servant of meat, drink, or *smoke*. And I wish this last instance were more considered by *persons who little suspect themselves guilty of intemperance*; though their desires are strong and impatient, and the use of it perpetual and unreasonable to all purposes, but that they have made it habitual and necessary, as intemperance itself is made to some men."—Chap. ii. sect. 2, part 10.

AMICUS, B.

THE TEMPERANCE QUESTION AS IT AFFECTS THE CHURCHES.

TO THE EDITOR OF THE CONGREGATIONAL MAGAZINE.

MY DEAR SIR,—I am induced to trouble you with a few lines upon the above subject, in the hope of eliciting from some of my brethren or fathers in the ministry, those opinions and arguments by which churches may be assisted in the disposal of cases which may come under their jurisdiction. It is not my intention to discuss the merits or demerits of the temperance question, but to advert to instances which are continually occurring in the churches of our order, which instances have of late considerably increased, and which appear to require immediate attention. It is well known to most of my brethren, that there are certain individuals, who are members of Congregational churches, who have associated themselves with the temperance movement; some of whom have proceeded to such lengths, that in some instances the church has been broken up, in others divisions, strifes, and debate have been engendered, to the utter subversion of peace and order. The cause of all these evils has been the persisting on the part of some of those members in the refusal to partake of the cup at the ordinance of the Lord's Supper, upon the ground that the wine used upon those occasions is fermented. The consequences have been that some have withdrawn altogether from communion, others sit down at the table, but pass the cup, and others continue to regard themselves as members of the church, but absent themselves from the Lord's table. Now under such circumstances certain difficulties arise as to the course to be pursued by the church in reference to those parties. It does not appear to me to admit of a doubt as touching the fact that the walk of such is

"disorderly," but the question is, what ought to be done? You, Mr. Editor, will much oblige me and many of my brethren, if you will allow me through the medium of your Magazine, which appears the fittest vehicle for such communications, to call the attention of the pastors of our churches to the subject, by proposing the following questions:—

I. If a member of a Christian church refuses to drink of the cup from which the communicants drink, does he commune with the church?

II. If a member of a Christian church refuses to drink of the cup from which the communicants drink, does he not by such refusal cast an imputation of evil upon those who do partake of that cup, and upon the character of the Saviour?

III. If a member of a Christian church signify his determination not to commune with the church, unless unfermented wine be employed at the ordinance, does he not by that determination, so expressed, withdraw himself from that church to which he belongs?

These are questions which demand the attention of the Congregational body; as there is danger to be apprehended both as it regards the peace of the churches, and the steadfastness of the brethren, especially those of us who are young in the ministry. I could mention a church not many miles hence where two cups are provided, and another where the tasting of a glass of wine would be a sufficient *sin*, in the esteem both of the minister and members of the church, to disqualify for membership, and consequently unchristianize. It is under the impression that this modern heresy requires to be fairly met in order to prevent even worse consequences, that I forward these few lines upon the subject; reserving my own sentiments for the present, and anxious for information upon these points, which I regard as of vital importance to the interests of religion.

I am, dear Sir, faithfully yours,

CHARLES PAYTON.

York, February 22nd, 1843.

POETRY.

"But now they have both seen, and hated both me and my Father."—John xv. 24.

Seen? and yet hated thee? They did not see,
They saw thee not, that saw and hated thee:
No, no—they saw thee not, O life, O love!
Who saw aught in thee that their hate could move.

RICHARD CRASHAW, (died 1650.)

REVIEWS.

Memoirs of the Life of the Rev. John Williams, Missionary to Polynesia. By Ebenezer Prout. 8vo. pp. 618. Snow: London. 1843.

ON glancing at the frontispiece and title page of this handsome volume, we began almost unconsciously to indulge in personal recollections of the devoted and honoured servant of God whose form and name they bear. We called to mind the improving intercourse we had with him, beneath our own roof—the growing attachment we felt to him, as we gained a deeper insight into his character while travelling with him, on one of his missionary tours—the strange and conflicting feelings we experienced when the rumour of his death first reached us, the vague impression that it could not be true, immediately followed by the painful apprehension that it might prove too well founded—and the difficulty we had in believing, when the intelligence of the massacre was confirmed, that in this event, He “who is wonderful in counsel and excellent in working” had done all things well. But the thought that we had a grave duty to discharge, first carefully to examine the work, and then to express our honest and impartial estimate of its merits, soon roused us from our musings. And now having read the book with close attention, we are happy to record it as our deliberate opinion, that it is in the true sense of the word, a most *interesting* volume, and that it must be ranked among works of the first class in English biographical literature, rich as our language is in productions of that character.

We frankly own that we participated in the disappointment, which so extensively prevailed in the delay of the publication so long after its announcement. Having however read what is stated on the subject in the preface, we are fully satisfied that it was judicious to wait till the materials of which the work is now composed could be derived from the various and distant sources to which reference is there made. By the delay we have lost something of the eagerness of curiosity; but that loss is more than compensated by the possession of a volume of higher excellence, and more permanent value, than could possibly have been produced at an earlier period.

To undertake to write the life of Williams was in some respects to undertake no easy or enviable task. To pass over other considerations, the biographer must have been aware that he had to produce a work which would be placed side by side on the same shelf with that charming

volume, the "Missionary Enterprises." We can therefore understand the reluctance which Mr. Prout felt to engage in the task, and are not surprised at the resistance he offered to "the urgent applications made to him, until his position became so painful as to render a resolute adherence to his own inclinations incompatible with higher claims." Most sincerely then do we congratulate him on having produced a volume displaying so much ability, care, and discrimination.

There is reason to fear that, to some extent, the opinion exists, that the "Memoirs" can contain little more than is to be found in the "Enterprises." Our opinion and defence of that enchanting narrative, we recorded in our journal just after its publication. The correctness of that opinion has since been confirmed by the extraordinary sale of the work. Persons of all classes and of all opinions have felt the fascination of its pages; and while we have heard a pious and learned prelate say that the "Enterprises" ought to be styled the twenty-ninth chapter of the Acts of the Apostles, and that he would rather part with half the folios of the fathers from his library, than be without Williams's Narrative, we have seen children poring over its pages with a delight almost as intense as that with which they read Bunyan's "Pilgrim's Progress," and Defoe's "Robinson Crusoe." But while thus alive to the charms of that extraordinary narrative, we feel no hesitation in assuring our readers that the "Life" is a worthy and indispensable companion to the "Enterprises," and may not inaptly be regarded as the second volume of the same work. Those who will be at the pains to compare the two volumes will be surprised to find that so little use has been made of the earlier work, in the composition of the "Memoirs," and will feel that the biographer is fully borne out in what he says, that "while a few quotations were unavoidable, and they are but few, the author is free to confess that he has found the difficulties arising from Mr. Williams's own work far less than he anticipated; and the materials for illustrating the long and important periods which are unnoticed in the 'Narrative' so voluminous and interesting, as to remove all temptations to fill his pages with extracts from a previous publication."

We understand that in some cases the size of the volume has been deemed an objection to it. This objection we have endeavoured carefully to weigh. In coming to a conclusion on this point, we think that it can be fairly decided only by a reference to the object which the biographer must have contemplated—that of adapting his work to a great variety of readers, differing widely as to information, rank, position in society, and especially religious predilections. Thus what to one class might be superfluous, would to others be the most instructive and indispensable portions of the volume. Bearing then this in mind, were the objector required to do so, he would find it no easy task to point to the page or the topic that ought to have been omitted. If then the materials of which the work is composed could not be spared, the only

other means of condensing the volume would have been, by adopting a terser style ; but a terse style, though often desirable, is not *always* appropriate. Biography properly belongs to that species of composition which Aristotle calls the "demonstrative." The appropriate style of this kind of composition is essentially the flowing and descriptive ; and such is the prevailing style of the production before us. Upon a view of the whole case then, we think our readers will come to the conclusion, that materially to have altered the work would have been to have spoiled it. There is, however, a numerous class of persons who feel a deep interest in all that relates to Williams, whose leisure for reading, and whose means of purchasing books, are extremely limited, and who are thus, by the pressure of circumstances, compelled to feel the force of the hackneyed adage, that "a great book is a great evil." We venture therefore to hope that, for the benefit of the million, the liberal and enterprising publisher of this volume will, in due time, issue a people's edition, of the same form and price with the popular edition of the *Missionary Enterprises*.

When we sat down to our critical labour, we proposed to analyze this volume ; but when we had passed through two or three chapters, we found that the incidents recorded were so numerous, and suggestive of reflections to the mind of the biographer, that we were compelled to relinquish our plan. To have reviewed the book thus, would have been like stripping a lovely tree of its foliage and of its fruit, and then exhibiting the naked stem and branches as a specimen of what it really was in its native state. We shall therefore notice the leading incidents in the eventful life of Williams, referring more distinctly to some parts of the "Memoirs," and quote a few passages as illustrations of the manner in which the work is executed.

John Williams was born at Tottenham, June 20th, 1796. He was blessed with a pious mother, whose chief solicitude was directed to the spiritual well-being of her children. Having passed through a course of education at a school of no very high intellectual eminence, he was bound apprentice to Mr. Tonkin, an ironmonger, in City Road, London. During this period he seems gradually to have lost all sense of religion, and to have fallen into the habit of neglecting the public worship of God. On the evening of January 30th, 1814, Mrs. Tonkin, by her earnest persuasion, induced him to accompany her to the Tabernacle, her usual place of worship. That evening became memorable in his history, as the season of his true conversion to God—an event which occurred amidst circumstances peculiarly interesting, but which want of space prevents our recording. Without unnecessary loss of time he joined the church, and immediately entered upon a course of usefulness in connexion with the Sabbath school, and other institutions of a similar kind. About this juncture extraordinary meetings were held at the Tabernacle, with a view to increase missionary zeal. It

was at one of these meetings that he formed the purpose of offering himself to the London Missionary Society; and, as his biographer remarks, but for these meetings "he might have lived and died in his native land." Having been accepted by the Directors, with no other training than that which he received in the Sabbath school, the young men's class, and the class of candidates for the Christian ministry receiving instruction from the Rev. Matthew Wilks, he sailed November 17th, 1816, for Polynesia. There he spent about eighteen years in varied toils and labours, amidst the wondrous scenes of nature and providence, which are recorded in the "Missionary Enterprises," and more fully illustrated in these "Memoirs." On June 12th, 1834, he returned to England. While at home he produced an extraordinary impression in favour of missions among all classes of society, especially among the higher and more influential orders, who had previously paid but little attention to the subject. By the influence which he thus acquired, and by his successful advocacy, he soon raised sufficient funds for the purchase of the ship "Camden," and for executing the educational and other plans, on which his heart was so fully bent. On the 11th April, 1838, he again sailed for the South Sea Islands, where he passed the remaining brief period of his life in carrying forward his comprehensive and enlightened plans of Christian philanthropy, till on November 20th, 1839, he fell a victim on the shores of Erromanga, to the savage fears of those barbarians, whom he came not to destroy but to save.

Among the many original documents inserted in this volume, we were much struck with Mr. Williams's letter to his father. On receiving in Polynesia the intelligence of his mother's death, he wrote to his father a letter, breathing the earnest longings of a pious and affectionate son, for the conversion of his surviving parent; and displaying true Christian philosophy in employing the motives which were best adapted to operate on a mind already ensnared by dangerous temptations. That letter was by the special blessing of God successful, and the distant missionary had the high honour of being the instrument of his father's conversion. In this case, as in many others, the providence of God wonderfully co-operated with the gracious efforts of this devoted son. We know, on private authority, that about the time this faithful and affectionate letter reached England, Mr. Williams, senior, met with a serious accident, that confined him to his house for three months; an event which thus isolated him from connexions unfavourable to religion, and which gave him many opportunities to peruse again and again that filial epistle which brought light and grace to his soul.

Did room permit, we would here cite a few of the letters which Mr. Williams sent, along with presentation copies of his "Enterprises," to the Duchess of Kent, and her present Majesty, (then the Princess Victoria,) and to distinguished personages among the aristocracy, influential merchants, and leading members of literary and scientific institu-

tions ; together with some of the acknowledgments which he received in reply. These documents are interesting, not only in themselves, but as evincing the peculiar and surprising influence which he had acquired at home as well as abroad.

But while he received most gratifying attentions from many of the nobility and gentry of the land, the common people heard him gladly ; of which the following incident affords a striking illustration. A cabman drove Mr. Williams to a missionary meeting, and was detained waiting for him till after midnight. Having been present at the meeting, he firmly persisted in refusing to receive either fare or gratuity, saying, that he deemed it an honour to have had Mr. Williams in his cab, and that he had been well repaid, by what he had heard that night ; and at last, to escape Mr. Williams's importunity, drove off, leaving the missionary at his own door, wondering at the effect which had been produced.

Were we called upon to point out those parts of the volume which are the most happily executed, we should probably refer to those topics which require to be treated with the most delicacy and caution ; such as sending Mr. Williams forth, without having passed through a course of educational training for his work—his engaging a vessel on his own responsibility—his wish repeatedly expressed to the directors, to allow him to remove to some other station—his occasional difference of opinion as to his mode of action, both with the directors, and with the honoured missionaries with whom he was associated—his frequent recognition of providence, which formed a peculiar element in his spiritual character—and the aspersions cast upon the missionaries as unduly interfering with the political affairs of the islanders. The character of Mr. Williams in the various relations of a son, a brother, a husband, a father, is incidentally but well illustrated in different portions of the volume. While it is possible that some critical readers may, occasionally, detect slight attempts at fine writing, all who read the book will, we are persuaded, be highly pleased with the evidence that sound judgment and discretion have been exercised throughout the work.

We had marked several passages for quotation, as specimens of the manner in which these Memoirs are written, but we are compelled to restrict ourselves to one or two.

REFLECTIONS ON THE FIRST VOYAGE TO SAMOA.

" Few voyages were ever less noticed, or more important, than that which they had now completed. Many gallant ships, and richly laden fleets, were traversing the ocean, while the 'Messenger of Peace' pursued her way to Samoa ; but how few were laden with a freight so precious, or bound upon an embassy so momentous. The memorials of her voyage had no place amongst the maritime transactions of the day ; and, by many, would have been deemed unworthy of a page, even in the most ephemeral productions of the press ; but their record was on high, enrolled amidst the brightest events of the age, and destined to endure, when the mere voyages of discovery, the schemes of commerce, the triumphs of conquest, and the annals of nations,

will all be 'forgotten as a dream.' Had the career of John Williams terminated at this single enterprise, his honoured name would have long been venerated on earth, and 'great would have been his reward in heaven.'—p. 337.

Our next extract we select because it describes the state of Mr. Williams's feelings on the last day, and the last Sabbath, which he spent with his family, and with his flock.

THE LAST SABBATH AT SAMOA.

"November 3rd, 1839, was the last Sabbath which Mr. Williams spent at Samoa, and it was a day of deep and solemn interest to himself and the people. Often on previous occasions, when preaching to his flock, he had witnessed scenes which filled his soul with hope and gladness, and while unfolding the Gospel, he had seen the whole assembly, and it was always large, moved by a common feeling, bowed down as under the weight of deep impression, and melted into tears. But his farewell address appeared to fall with greater power upon their hearts, than any which he had ever delivered. His own mind at the time was unusually solemn. And there were different causes which contributed to render it so. For many previous weeks, and in the anticipation of what he designated 'his great voyage,' he appeared to realize with peculiar power the responsibility resting upon him, and sometimes with a poignant and painful sense of his personal inadequacy. Often did he express his fear that, through his deficiency in wisdom or devotedness, the noble enterprise might fail, and the high expectations of British Christians end in disappointment. But other thoughts served to sadden his mind, and to cast an unwonted seriousness over his intercourse, as the period of his departure drew near. As if the Master whom he served was specially preparing him for his final hour, the brevity, uncertainty, and value of life were amongst the themes which most deeply interested his thoughts. So frequently, and with such evident emotion, did he refer to these topics in his discourses, his prayers, and his conversation, as to attract the especial notice of his beloved partner and family. But on no former occasion had these considerations appeared to impress his mind so deeply, as when concluding his public labours at Upolu.

"The remarkable passage from which he then preached, was Acts xx. 36—38; but the part of it upon which he dilated most fully, was this—'And they all wept sore, and fell upon Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more.' These touching references, and the tears of the natives, acted so powerfully upon his tender spirit, that for a considerable time the place was a Bochim; pastor and people wept together, and nothing but sighs and sobs were to be heard throughout the assembly. Had the text been uttered by a spirit from the invisible world, and the dread scene on Erromanga's shore been then revealed to their view, the affectionate people could scarcely have felt more solemnly, or mourned more bitterly, than on that memorable day. Their sorrows tended to deepen those of their departing friend, and it was with pain that Mrs. Williams remarked the depression under which he laboured. This to him was an unwonted state of mind. Formerly, when separating from his family on similar embassies of mercy, no sadness sat upon his countenance, and no feelings prevailed in his heart, but those of hope and animation. But now the scene was changed. As if 'coming events had already cast their shadow before them,' and he felt its oppressive gloom creeping over him, he went forth dejected and weeping. Never before had his family seen him thus, and they 'wondered and held their peace.' In the evening of this last Sabbath at Samoa, some of the brethren met at the house of their beloved friend, to commend him and his enterprise to 'the God of the sea, and of the dry land,' and at midnight he embraced his beloved partner and children, and bade them

all a last and long farewell. It was one of Mrs. Williams's latest and most earnest entreaties, that he would not land at Erromanga."

Our closing extract must be,

THE LAST ENTRY OF MR. WILLIAMS'S JOURNAL.

"Monday morning, 18th. This is a memorable day, a day which will be transmitted to posterity, and the record of the events which have this day transpired, will exist, after those who have taken an active part in them have retired into the shades of oblivion, and the results of this day will be——"

Truly does Mr. Prout remark, that "at first glance it wears an aspect almost preternatural and prophetic." But we have no room to enlarge. Towards the end of the Memoirs there is a valuable and extended sketch of the character of Mr. Williams, by his friend and fellow-labourer, the Rev. W. Ellis.

The volume is illustrated by three excellent engravings. The first is a striking likeness of Mr. Williams, beneath which is inscribed the appropriate and characteristic motto: "For my own part, I cannot content myself within the narrow limits of a single reef." The second is a view of Utumaoro, Raiatea; and the last represents the two monuments erected to his memory, at Arorangi and at Avarua, in the island of Rarotonga. In fact, the manner in which the book is got up does great credit to the printer, the publisher, and the artists. The printing is executed with so much accuracy, that we have detected only one error of the press.

In taking leave of the work, we beg to offer our cordial thanks to the author for this production of his pen, as an able and valuable accession to our stores of biography; and earnestly to recommend it to the careful perusal of our readers. In addition to direct advantage to their own piety, they will receive from it a salutary excitement on some questions of momentous interest to the church and to the world; such as renewed and unquestionable proofs of the controlling providence of God, in furthering the cause of missions; the obligation and encouragement of Christians to lead others to the house of God, not knowing but that they, too, may be honoured thus to bring another Williams into the service of Christ; the close connexion which subsists between the tone of piety and zeal in our churches, and the future character of the ministers and missionaries sent forth from among them; the immense power which one man may exert when his heart is absorbed by a great and commanding object; the incalculable blessings which the Gospel bestows upon its recipients, for it was the Gospel that made Williams what he was, and has made the South Sea Islanders what they have become; and the additional evidence that is accumulating around us, of the ultimate triumphs of the cross of Christ; for as the church uses the means which God has ordained for the subjugation of the world, we see, by the Divine blessing, that "kingdoms of this world become the kingdoms of our God, and of his Christ."

The Reconciler: An Attempt to exhibit in a somewhat new light the Harmony and the Glory of the Divine Government, and of the Divine Sovereignty. By a Quadragenarian in the Ministry. 8vo. Jackson & Walford.

THE points discussed in this volume have occasioned no ordinary perplexity to theological inquirers, and in a greater or less degree have shackled the expositor of sacred truth in his public ministrations. The professors of extreme opinions on each side of moderate Calvinism either designedly overlook a large portion of the Scriptures, or affix to it an interpretation, to preserve the consistency of their respective schemes, which neither sound criticism nor the analogy of faith will admit; being unable or unwilling to adopt a principle of reconciliation, by which apparently opposite systems may be harmonized, and the entire word of God received without hesitation or exception.

In the introduction to the work before us, the writer refers to the difficulties and disagreements, which entangle the inquirer in the science of morals and theology.

"As to the apparent discordances," he says, "some take one side, and others take the other side, of the question, and so become injuriously *partial* in their views of Scripture doctrine,—this party contending earnestly for sovereign grace, while they neglect human duty and responsibility,—that party as warmly contending for human duty and responsibility, while they neglect the doctrines of sovereign grace. Nor does the mischief end here; some who adopt that side of the question, the sovereignty of grace, even feel uneasy when the preacher in the name of God calls sinners to repentance, and to the obedience of faith; while, on the other hand, the advocate of human duty and responsibility spurns at the doctrine of sovereign election and overpowering grace."

This passage seems to contain within a narrow compass the principal points of difference between Calvinists and Arminians; and while these opposite tenets are stubbornly maintained, on the ground of Scripture authority, it is evident there must be something essentially defective in each system. If both be scriptural, let them be combined, and the one will tend to explain and illustrate the other.

The object of this work is to remove difficulties, to reconcile apparent discrepancies, and thereby to smooth the way to a more full, consistent, and efficient statement of the Gospel of Christ. It must be acknowledged that ministerial success is by no means commensurate with the amount of agency employed: and as the blessing of God is promised to the right use of means, is it not a fair conclusion, from the inadequacy of the result, that the order of means employed has not been exactly of that character with which God has engaged to associate his blessing? Is there not in numerous instances a tameness, a timidity, an embarrassment, in addresses to the unconverted, a sort of scepticism barely suppressed, relative to the propriety of direct and urgent appeals to

sinner immediately and without delay to consider their ways, to repent and to believe the Gospel? If we have not scriptural authority for the practice, let it be renounced; but if we are furnished with both precept and example, let us fearlessly adhere to the directions and practice of Christ and his apostles, and brave all the contumely we may meet with, and from whatever quarter it may proceed. If self-preservation be dictated by a law of our nature, surely we cannot be guiltless when our own souls are in jeopardy, and we make no effort to secure them from perdition; or when we see others in peril, and hasten not to their relief. To refuse the means of sustaining life is suicidal; to reject the Gospel endangers our immortal interests. It is as much the duty of man to believe the Gospel, as to receive his necessary food—to repair to Christ for salvation, as to a physician for some bodily cure. When we are commanded to believe, that we may be saved, are we to stand cavilling, and contending whether it be or be not our duty to comply? The authority of the command should hush to silence every objection, while the command itself should displace every suspicion relative to our supposed incompetency to meet it with unhesitating compliance. Has not the injunction to “work out your own salvation with fear and trembling” an equally powerful demand upon our obedience, as the assurance that “it is God that worketh in us to will and to do” has upon our faith?

That there are difficulties connected with these subjects, it would be superlative folly to deny, but they are not we conceive insuperable, and may by patient and prayerful investigation be overcome. He therefore who can throw light upon that which is obscure, or simplify that which is complicated, or reconcile that which is discrepant, renders no mean service to the cause of truth; though he be not competent to dispose of every difficulty, or resolve every doubt.

The writer of the volume before us has brought the reflections and experience of nearly forty years to bear upon the subjects he has undertaken to discuss. The reader may therefore feel satisfied that the present is not a crude and hasty publication, filled with jejune thoughts and rash opinions; but we mistake greatly if he rise not from the perusal with views of truth more lucid and satisfactory, and if a minister with an abatement of his embarrassment, and better qualified rightly to divide the word of truth. To repair or prevent the mischiefs which spring from partial, confused, or misty conceptions of the Gospel, is attended with a gratification which might well compensate an ingenuous mind for all its toil; and he doubtless is deserving of our best thanks who with a steady and skilful hand succeeds in removing from the gem of truth some portion of that unsightly incrustation, by which its device has been concealed and its worth depreciated.

As the table of contents is somewhat extended, our limits will not allow an entire transcription of it; but we shall furnish a condensed

view of what the reader may expect to find in this volume, in the author's own language.

"The object of this work," he says, "is to show that God, the great King, in his government of man, not only proceeds upon the principal of *equity*, but that hereby he designs to bear a TESTIMONY concerning himself and man respectively;—that, for this purpose, his government is a government of *probation*, and that being probationary, it is necessarily *conditional* in its form: a view of things which, it is presumed, accounts, not only for its universal aspect, but also for its appeal to the human will and human agency:—moreover, that thus a testimony having been borne to the glory of God and the confusion of man, God, on a foresight of man's guilt and stubbornness as well under the Gospel as the law, has taken occasion to display his glory still farther by a superadded dispensation of SOVEREIGN GOODNESS as a gracious sovereign, in an election to mercy of such as he in his allwise counsels thought proper."—p. 5.

"Besides the two great parts of this scheme, the one consisting of a declaration of God's *equitable government* for probation and testimony, and the other a declaration of God's *sovereign goodness* towards a peculiar people, there intervenes a connecting link on the subject of the Divine foreknowledge and EFFICACIOUS grace, which it is presumed will throw light on both parts of the scheme, as well as serve to establish them."—p. 8.

A considerable portion of the latter part of this work is occupied with remarks on the doctrines of Reprobation, Election, and Predestination: upon which topics the author has acquitted himself with much judgment and propriety, stripping them of all that is adventitious and deteriorating, and presenting them in an aspect at once scriptural and consistent. It is satisfactorily shown that there is no reprobation, but upon *trial*; and no *destination* to death, but upon *desert*; and no *pre-destination* to death, but upon foresight of such desert. The author has sustained all his statements by liberal quotations from inspired truth; misconceptions are corrected and prevented; the doctrines are guarded from abuse, defended against objections, and practically improved.

Some observations occur in the earlier part of this volume respecting the human will, distinguishing between "*the will of inclination*" and "*the will of determination*," to which the writer seems to attach considerable importance. Every author is unquestionably at liberty to adopt his own terms, and to affix to them the meaning in which he purposes to employ them; but we must be permitted to demur, with respect to the correctness of the phrases, when he appeals to classical and scriptural authority for their defence.

"Both the Latin and Greek languages," says our author, "recognize the distinction. In the Latin, *voluntas* is used for the will of inclination, and *arbitrium* for the will of determination or purpose. In Greek, θέλημα, from θέλω, 'I will,' for the former; and βούλημα or βουλή, from βούλομαι, 'I purpose or think proper,' for the latter. And the sacred writers have thought proper to use both words in the same distinctive sense in the New Testament, which it would be well for the Greek scholar to notice."—p. 120.

We have been at some pains to ascertain how far our author's statement respecting the interpretation of the Latin and Greek terms referred

to as recognizing the above distinction, can be borne out, and we have no hesitation in affirming that the distinction cannot be supported. In the Greek Testament the terms do not obtain an uniform distinctive acceptation. We have examined nearly every text where the terms are to be found, and feel satisfied that they are used by the inspired penmen as reciprocal terms. If some passages seem to favour the author's meaning, others decidedly oppose it, and consequently no standard of interpretation is supplied. The distinction between *will* and *inclination* is sufficiently obvious, but the mode of specifying that distinction admits of dispute. The instances adduced in common life might serve admirably to illustrate the distinction between will and inclination: "A man," says our author, "has a will of inclination to sleep late in the morning, but certain considerations produce in him a will of determination to rise." But would not the author's meaning be equally well understood, and be much more correctly expressed, had he said, that a man has an inclination to sleep late, but divers considerations determine him to rise? Nor can we imagine that the author's scheme would sustain the slightest damage, by the divorcement of terms which the laws of right thinking will not permit him to retain. Inclination signifies a leaning towards an object, but will, the formation and actual carrying out of a fixed purpose. "A mere inclination to a thing," says an acute writer, "is not properly a willing of that thing; for he who *wills* the doing of a thing, if the doing of it be in his power, he will certainly do it; and he who does not do that thing which he has in his power to do, does not properly *will* it." In page 125 it is asserted, "The faculty of will, considered as inclination, is evil." Here the faculty of will, which is perfectly distinct from, is confounded with inclination, and moreover is declared to be "evil." Now the will, as a physical faculty of the human mind, is not "evil," though it may be subject to an evil bias, and is invariably determined by the disposition of the heart; it is simply the medium of power, and is not affected by the nature of the power exerted, be it virtuous or vicious. The instrument and agent are too often confounded where there requires the most accurate discrimination, and where no laws of composition could avail to legalize the strange metonymy. The visitation of Egypt by the plague of locusts is ascribed by Milton to the uplifting of Moses' rod, but who can be deceived by the representation? Thus he says,—

"As when the potent rod
Of Amram's son in Egypt's evil day,
Wav'd round the coast, upheal'd a pitchy cloud
Of locusts."

But there is no little confusion and inaccuracy, in ascribing power to the Gospel, instead of the Spirit, who disposes the heart, and thus inclines the will to embrace the Gospel. Our author attempts a distinction between the spiritual and physical liberty of the will, observing, "The

former we deny to man as a sinner; by the former we mean a freedom of will, or inclination to spiritual good." Here again will and inclination are improperly used as convertible terms; besides which, he says, "The spiritual liberty of the will we deny to man as a sinner." And what is the spiritual liberty of the will, but the will being unrestrained in reference to spiritual things? And if this liberty cannot be predicated of the will, it would be difficult to prove that the will possessed any liberty at all; for if it have liberty only to sin, it is doubtless a strange kind of freedom, which is restricted to one object of choice. Again, our author admits "the ability of the unregenerate man to attend to the outward acts of religion without supernatural agency,—and his culpability in not doing so." But if he have not physical ability to attend to religion itself, and liberty to choose it, it would be no very easy task to demonstrate his culpability in neglecting it. Man has ability to do what God requires, and liberty to choose the objects he proposes, or he has not; if he has not, then is he blameless; if he has, and fails to comply with the Divine requisitions, then is he without excuse. Some writers and public teachers have hazarded extremely confused and contradictory assertions respecting power and disposition, and in their morbid sensitiveness to avoid one evil have fallen into another; thus from a dread of legality they have sanctioned uncontrolled freedom, or from an hatred of Antinomianism they have embraced Arminianism—"incidit in Scyllam, qui vult vitare Charybdim,"—and seem wanting in that nice nautical tact, to steer equally clear of both evils.

In page 236 the author treats on the subject of efficacious grace, or as the apostle calls it, "the power that works within us," which, as the gift of God's favour, is denominated "grace." This grace is called "*efficacious*, to distinguish it from that which is termed *common grace*, and which does not prove effectual." By the latter he understands nothing more than the Gospel as a means, with its attendant motives, and which he conjectures is what is intended by the striving of the Spirit with men. The truth and purity of the Gospel, brought into contact with the error and pollution of the human heart, have a moral fitness to disturb the unbroken tranquillity that prevailed, and create uneasiness and conviction. Notions far from accurate and satisfactory are too generally entertained upon this important and interesting topic. The line of demarcation, between the mere natural movement of a conscience ill at ease, and the healthy and saving operation of the Spirit of God, may not always be distinctly visible; but the sphere of their respective influences are capable of definition: and no motion of the heart or conscience we apprehend should be ascribed to the work of the Spirit, but what terminates in a radical and sound conversion.

But our author calls "common grace," (which according to his own showing "does not prove effectual,") "*sufficient* in itself; for it would be sufficient, and amply sufficient, were it not for the perverse resistance

arising from the evil heart, or temper of the man by whom it is felt." Now it is obvious that were there no "evil heart," and consequently no "perverse resistance," common grace, according to our author's definition, would be unnecessary. If, however, resistance be made, the counteracting influence must be more than equivalent to the force to overcome: objective means, though morally adapted to secure the end, will fail to do so, unless applied by some active and powerful agent; or more correctly speaking, unless the subject be prepared to yield to their influence. The lever is mechanically adapted to move a given weight, but it can only do so as worked by a competent agency. The manner in which this subject is presented by the writer, is somewhat akin to a *petitio principii*: that the means employed to overcome the resistance would be *sufficient*, providing there were no resistance to overcome. In page 300 the writer says very truly that "God cannot be the author of any sin, much less of *actual* positive hardening a man's heart, but *he wills to suffer* such a result." This phrase seems equally liable to objection with "decree to permit." To suffer is not to prevent, and implies the possession of a power, to hinder the doing of a thing, which, if that power be not exerted, would be done: the sufferance of a thing, then, requires no exercise of power, and the non-exercise of power requires no volition.

Having carefully perused this volume, we can with pleasure and much confidence recommend it to all who desire to have clear and consistent views of the deeply important subjects upon which it treats; and we feel persuaded that our younger ministers would be exempted from many painful perplexities, and experience increased freedom in their public addresses, by a thoughtful consideration of this excellent work. We sincerely wish the volume a wide circulation, from a conviction that it is adapted for usefulness, and cannot be perused in a right frame of mind, without leaving the reader a wiser and a better man.

The Age of Great Cities: or Modern Society viewed in its relation to Intelligence, Morals, and Religion. By Robert Vaughan, D.D. pp. 373. London: Jackson and Walford. 1843.

IN the name of all the great and enduring interests of our country, we thank Dr. Vaughan for this book. We have read it through with no ordinary attention, and have risen from the perusal with no ordinary impressions. It is a new sort of work to English readers, however familiar the main views and sentiments may be on the continent. And it is just the book required by the exigencies of our times. Next to some topics strictly religious, we know of none, the treatment of which was more imperatively demanded, than that which Dr. Vaughan has chosen. Many grave and well-known symptoms of national society

mark it out as one of the most interesting and important of all subjects, in relation to our peace, prosperity, and progress in everything that concerns the higher blessings of this life, and the momentous claims of the life eternal. And while the subject was such as to require discussion and illustration, it could not well have fallen into hands more competent to do it justice than those of our author. Possessed naturally of a philosophical mind, it has afforded high gratification to not a few, to mark of late years a constantly increasing development of his eminent powers. To an ability to take clear and comprehensive views of things, things not as mere forms and events, but as having spiritual meanings and moral influences, he has added a large measure of historical learning,—an acquaintance with that which is the great revealer of human tendencies and the laws of universal providence. Besides which, his habits are of calm and cautious thinking, and his style possesses qualities of clearness, elegance, and dignity, which make it the fit vehicle of clear, elegant, and dignified conceptions. Such a man was well qualified to write upon the “Age of Great Cities,” a theme requiring no ordinary amount of philosophical thought, historical knowledge, and patient investigation. Dr. Vaughan has written in a manner worthy of his reputation and his subject. We know scarcely of a greater service that we could render our age, than the promotion of the wide circulation of his work. Its just and manly sentiments could not fail, if carefully considered, to produce a healthy and powerful impression upon the national mind. Alas ! that ecclesiastical and political prejudices, one of the most humbling and ominous signs of our times, should forbid the hope that they should circulate in some quarters, and the quarters that most need their correcting and enlightening influences.

We have said that the subject chosen is the subject which the circumstances of our country make exceedingly important. We live in the *age* of great cities, and the *nation* of great cities, and this fact has become, through the influence of many causes, one of absorbing interest. It generally happens that different institutions and elements of society are allowed to exist, and to develop themselves, for a considerable time before they excite any peculiar and general notice. So long as they do not interfere with things pre-existing, they are not the objects, for the most part, of any special attention. But when extraneous circumstances, or their own natural tendency as more fully revealed and exhibited than at first, cause a collision between them and institutions and elements of other kinds, and earlier origin, then they generally become objects of serious thought, and topics of grave discussion. So has it been, with regard to many things. So has it been, and is, with regard to the manufacturing system of our country. It has been permitted to increase and spread, without causing much excitement or inquiry until of late years, when circumstances have presented it before the public attention in wider connexions, and

in more solemn forms than heretofore; and now all classes agree in considering it as worthy of earnest attention, though their attention is given to it under the influence of very different feelings, and with a view to very different results. A series of deficient and bad harvests, together with the natural effects in foreign countries of the laws existing in our own country, have produced a state of national and particularly of manufacturing distress, in extent and duration almost unparalleled. The natural effect of this has been a cry, rapidly spreading, and increasing in loudness, for the removal of legislative restrictions, which both contemplate the raising of the price of food, and operate in the discouragement of industry and labour. This demand of the people, it requires no sagacity to see, will greatly interfere, as all good things are found to do, with the *vested rights* of divers important personages and parties in the state, who therefore, prompted by short-sighted feelings of interest, begin to denounce the manufacturing system as a great and awful evil, which it would be wisdom to abolish. Nor is this all. There are sundry other tendencies of our eventful and singular times, which create and foster the same anti-manufacturing spirit. We live when many desire and essay to bring back in our own country those notions and habits of mental and moral subjection and subserviency, which once characterized our forefathers; in other words to destroy all civil and religious liberty. It is however felt that one of the greatest obstacles to their success is to be found, not in the ignorant and sluggish passiveness of country swains, but in the activity and independence which are the natural fruits, directly or indirectly, of the very system sought to be destroyed. The ecclesiastic therefore agrees with the landowner in looking with jealousy or indignation on the "great cities," which signalize our "age." These, we believe honestly, are the two principal causes that feed and foster the sentiments and feelings which are so shamelessly avowed in the present day. There may be here and there a few who, if we must praise their honesty at the expense of their intelligence, may agree with these parties from conscientious motives; and we can easily imagine that many, led away by poetry and romance, have a very deep and solemn conviction that "great cities" ought to be abolished, because most *unpastoral* affairs; but with these exceptions, we believe that the interests of landowners, and popish tendencies in certain ministers of religion, are the main source and stay of the furious and irrational temper which has lately been manifested in high places against the manufacturing spirit. And they are sufficient for that purpose. The effects are not too great for the causes. There is nothing in the absurd desires to see a return to the scenes and systems of ancient days; nothing in the preposterous statement that all good men would be as well off as ever, if all our large towns were destroyed; nothing in the temper which makes men look on each large city, as Cobbett did, when he called London, a "great wen;" there is nothing in all this and much

more to surprise us, when we consider the nature and force of the above mentioned considerations. But although there is nothing surprising in all this, there is much—very much, that is alarming. The disposition and determination to check and crush our manufactures, which lead men to see in them evils which have no real existence, and greatly to exaggerate those that do exist; which lead them to deny some advantages with which they are connected, and to underrate some others which are too manifest to be denied; this disposition and determination require to be carefully watched and opposed; and he does good and noble service to his country who comes forward boldly and wisely to show that the system condemned is not the unnatural, corrupt, and pernicious thing it is represented as being; but that it possesses powers and tendencies which its opponents should have candour to acknowledge, though they have not ability to appreciate; that what is so maligned is inseparably associated with nearly all the just causes of our rejoicing as Britons and as men. Dr. Vaughan has done this, and done it well. Not that he is to be considered as the partial apologist of a system, prejudiced in its favour, determined or inclined to see it only in one light. By no means; he is evidently free and unshackled; his commendation is only obtained by what appears to him as truth, and at its call he can condemn as well as praise. He is able to detect, and willing to expose, the evils of that very system, which on the whole he honestly and zealously defends.

As it is not our object to write an essay, but to give an account of the work before us, and to endeavour to induce our readers to buy and seriously to peruse it, we shall proceed to mention its contents at length, and to make one or two extracts as space may permit. The first will show how comprehensive is the subject upon which our author has written; the second will show how well he has written upon it.

“Chapter I.—ON THE OCCASION AND OBJECT OF THE PRESENT WORK. Section I.—On the Conflict between Feudalism and Civilization in Modern Society. Section II.—On the Interests affected by the Conflict between Feudalism and Civilization, and on the Design of the Present Work in relation to that Subject.

“Chapter II.—ON THE SOCIAL CHARACTERISTICS OF GREAT CITIES IN ANCIENT AND MODERN TIMES. Section I.—On the Great Cities of Ancient Asia. Section II.—On the Great Cities in Ancient Europe.—Greece. Section III.—On the Great Cities in Ancient Europe.—Rome. Section IV.—On the Great Cities in Modern Europe.

“Chapter III.—ON THE TENDENCIES IN MODERN SOCIETY TOWARDS THE FORMATION OF GREAT CITIES. Section I.—On the Extinction of Domestic Slavery in Europe, and on the Social Progress Indicated in that Event. Section II.—On the Estimate of the Character of Women in Modern as compared with Ancient Times, and on its Social Influence. Section III.—On the Principle of the Protestant Reformation, and on its Relation to the Progress of Society. Section IV.—On the Printing Press, and on its Place among the Means of Social Improvement. Section V.—On the Conjoint Influence of the preceeding Causes in respect to the Age of Great Cities. Section VI.—On the Question, Will Modern Civilization be Perpetuated?

"Chapter IV.—ON GREAT CITIES IN THEIR RELATION TO SCIENCE, ART, AND LITERATURE. Section I.—On Great Cities in their Connexion with the Designs of Providence. Section II.—On Great Cities in their Connexion with Physical Science. Section III.—On Great Cities in their Connexion with the History of Political Science. Section IV.—On Great Cities in their Connexion with Art. Section V.—On Great Cities in their Connexion with Literature.*

"Chapter V.—ON THE AGE OF GREAT CITIES IN RELATION TO POPULAR INTELLIGENCE. Section I.—On the Effect of Association in Great Cities with regard to Popular Intelligence. Section II.—On the Effect of Commerce and Manufactures in respect to Popular Intelligence. Section III.—On the State of Popular Education in Agricultural Districts. Section IV.—On the State of Popular Education in Mining Districts. Section V.—On the State of Popular Education in Towns and in Manufacturing Districts. Section VI.—On the Comparative State of Popular Education in Great Britain, on the Continent, and in the United States. Section VII.—On the Means of Promoting Popular Education, and on the Prussian System in Relation to that Object.†

"Chapter VI.—ON GREAT CITIES IN THEIR RELATION TO MORALS. Section I.—On the State of Society in Great Cities as including Tendencies Unfavourable to Morality. Section II.—On the Morality of Rural Districts. Section III.—On the Conviction of Offenders, considered as Evidence of Social Immorality. Section IV.—On the Presumption that the State of Society in Great Cities must be Favourable to Morality, from its Relation to Intelligence. Section V.—On the Presumption that the Manufacturing System must be Favourable to Morals, from its Accordance with the Laws of Providence. Section VI.—On the Notion that the Commercial Spirit is unfriendly to Patriotism. Section VII.—On the Real Danger to Patriotism in the Condition of Modern Society. Section VIII.—On the Connexion between the State of Society in Great Cities, and the Morality of Law, Order, and Liberty. Section IX.—On the Freedom of the Press, in its Relation to Great Cities, and to Morality. Section X.—On the Less Permanent Nature of the Social Relation in Modern Society, and on its Moral Influence. Section XI.—On the Estimate of Wealth in Commercial States. Section XII.—On the Moral Influence Peculiar to Great Cities, as opposed to the Vices Peculiar to them.

"Chapter VII.—ON GREAT CITIES IN THEIR RELATION TO RELIGION. Section I.—On the State of Society in Great Cities as including Tendencies Unfavourable to Religion. Section II.—On the State of Society in Great Cities as including Tendencies Favourable to Religion. Section III.—On the Comparative Prospect of Catho-

* We cannot resist the temptation to present our readers with the following striking statement, illustrative of this subject, which was made the other day at a public meeting by Mr. John Bright, of Rochdale. "I was the other day at Edinburgh, through the establishment of those excellent and meritorious men, William and Robert Chambers. William Chambers told us that they sell 60,000 copies weekly of their *Journal*, and that 59,000 of those copies find their way into the manufacturing districts, and not more than 1,000 copies are sold in the agricultural districts of Great Britain and Ireland. He said that book travellers for other houses, delivering tracts and numbers about the country, never even go to a farm house. He said, moreover, that Liverpool, Manchester, and the district of which we are the centre, consume more than one-half of the 60,000 copies sold; and that Manchester itself read more of *Chambers' Journal* than the whole population of Ireland."

† We especially commend this section to the notice of our readers. At a time when there is in many quarters a strange and inconsistent feeling in favour of the Prussian system, it is very valuable.

licism and Protestantism. Section IV.—On the Mission of Christianity in Relation to Modern Society."

Our extract, for space will allow only of one, is taken from the last section, and contains a reference to the past and to the present, full of solemn meaning and monition.

"We may now ask, are there no points of resemblance between the history of Britain and the history of ancient Palestine? Is there nothing in the story of our land which chance might not have supplied, or which ordinary discernment might not have foreseen as probable? Inquire of the ancients, and they will tell thee. Demand from the sages of Greece or Rome, if amidst their wildest dreams, the vision ever crossed them which seemed to say, that the remote and savage island of Britain should some day become the sovereign of the ocean, and the centre of a larger empire than ever owned the authority of Thebes or Babylon, Persepolis or Rome? In the fulness of their wisdom they point to Southern Asia, and are heard to say,— 'In that open and fertile territory, stretching from the Mediterranean to the Indus, and from the Tauric mountains to the Indian Sea, you behold a space which nature has clearly designed to be the seat of the great empires which have there made their appearance in succession from remote ages. Near to it is Egypt, no less capable of becoming the home of a powerful and highly civilized people. The whole coast of Northern Africa may be made to present its cities and states of no mean consideration. Greece, Italy, and Spain, all possess, in their location as centres of the civilized world, and in their peninsular form, facilities for greatness which may be improved by any one or by all of them, to almost any extent. But beyond those limits barbarism holds its undisturbed dominion. Whatever the world is to witness of civilization or empire must take its rise, in great part, if not entirely, from the shores of the Mediterranean Sea. To expect anything of that nature from the regions northward of the Pyrenees, the Alps, or the Tauric mountains, would be to expect against all experience. Over the territory shut in by its frozen regions on the north, and reaching from the farthest west to the farthest east, rudeness has been perpetuated from time immemorial, and no imagination can be so extravagant as to expect that it will ever be otherwise.'

"Just thus, as we think, would the wisest have talked on this subject in ancient time. But 'where now is the wise, where is the scribe, where is the disputer of this world?'

"It is now to be observed, that over the whole of that circle of territory, on which alone, according to the ancient theory, the appearances of empire or civilization were possible, nothing more than the decayed vestiges of past greatness, and nothing deserving the name of empire, has existed for ages; while the portion of Europe northwards of the Alps and Pyrenees, and Britain especially, that outpost of all rudeness, these have not only so risen as to be capable of giving law to the south, but have called into existence forms of social policy and improvement, and withal an extent and strength of dominion greatly transcending anything realized by the states of the ancient world. Thus they that were last have become first. The sceptre of the world has passed into the hands of those who were not a people, and of whom it was foretold that they never could be a people; while the men of might, who once wielded that sceptre so proudly, have not only ceased, but their long favoured territory, encircling the waters of the Mediterranean, has been, during many seasons, like some exhausted soil, incapable of bearing any of its former fruit unto perfection, and overrun with every noxious thing.

"The causes which have contributed to this progress of our country are many and varied. The hill and valley which diversify its surface; the fertile nature of the soil,

such as to reward labour, without affording license to indolence; the vast mineral treasures which have been lodged, from ancient time, beneath so much fruitfulness and beauty; the high physical energy of the British people, as the effect of a wisely adjusted combination of soil and climate; the flow of waters which has separated our territory so completely from the main land of the continent, giving our homes safety from invasion, not so much by a military force, often so fatal to liberty, as by our fleets, which cannot so well interfere with it; the vigour, in consequence, of those popular principles and feelings which may be traced in the root and impress of all our institutions; the wholesome action of our popular freedom upon commerce, and of our commerce upon popular freedom; the influence of the solemn sanctions and high hopes of Christianity on moral and spiritual habit in the mind of our people; the manner in which wealth so accumulated has conduced to power, and in which power so obtained has conduced to refinement and empire—all these, and more, are matters to be well considered, distinctly and together, if we would see clearly how it has come to pass that the descendants of men who had once their place as on the outskirts of savage life, have become a people whose conquests, blood, language, and civilization, are seen spreading themselves over nearly half the globe. If there be a providence on earth, must we not account the history of such a people as holding no mean place in the development of its purposes? This providence has been all to us that a dispensation of miracle was to the Hebrew nation. With this sameness of bestowment has come a sameness of responsibility, and will come a sameness of destiny, should we be found unfaithful to our trust. By the favour of the All-benevolent we have been raised, in some respects, high above all people; and should we fall by the Divine judgments, we may fear that it will be our lot to sink below the basest of kingdoms; for such is the manner of the Divine retribution.

"We should not need to be reminded that there is a voice from earth, as well as from heaven, which is heard to proclaim that 'all flesh is grass,' and that 'the glory of man,' even when set forth in the most splendid exhibitions of national greatness, is as 'the flower of grass.' The same lot attends the solitary man and the associated man. Nations rise like billows, and so descend. This law of change pervades everything human. All things have their flowing and their ebbing. The flower blooms only to fade. Manhood attains to its vigour, only to be borne down, as to its second childhood, by age and its infirmities. Everything is either rising or falling, and rising only to fall. It is easy to mark progression of decay—but maturity? Alas! that is of short continuance. We scarcely recognize it, when it begins to vanish, and is gone. It is so with nations, it is so with everything concerning the history of nations."—pp. 350—354.

One word as to the style. We have given this high praise, and should not add anything of a contrary nature, if Dr. Vaughan were a much smaller man than he is. All who are acquainted with his writings know that a great alteration, and an alteration decidedly for the better, has taken place in it since he commenced as an author. Still we think it, in some respects, capable of improvement. There is an occasional carelessness about it, which detracts from its excellence. It is sometimes unduly familiar, as for example in the very frequent use of "matter" and "matters," for a philosophical treatise. It is much too antithetical. And it is marked by an extraordinary employment of adjectives in the place of substantives; "the useful," and "the moral," and "the just," and a vast multitude of other words of the same denomination,

are continually occurring. We give a short extract as a specimen. "To stand in awe of the Infinite, to feel some craving toward the Everlasting, is not so much his choice as his destiny. Wholly to resist the voice which comes to him, as through a thousand channels, with its messages from the greater and the higher than himself, is no part of the possible in his history, except it be as the madness which is at length permitted to those whose doom is to be destroyed." Something of this kind may be good and forcible occasionally, but in the wholesale measure of it which characterizes the work before us, there is an indication of something like affectation. We make these remarks with the greatest respect for Dr. V., and the greatest anxiety for his increased usefulness in every sphere in which he may labour, and every work that may engage his powers or his pen. "The Age of Great Cities" is certainly, in many respects, the greatest work which he has published, and we do most sincerely and earnestly advise its thoughtful perusal. It would be a sign full of promise to our country, and to Christianity, if such works as this could be made to take the place of much of the trash which constitutes the reading of not a few religionists.

CURSORY NOTICES OF NEW PUBLICATIONS.

THE Essay of the Italian critic *Dionisio Diodati*, "*De Christo Græcè loquente*," printed at Naples in 1767, has become extremely scarce, so that, if we mistake not, a copy in the University Library at Cambridge was the only one known to exist in this country. Our learned friend, the Rev. O. T. Dobbin of Exeter, having however obtained possession of another, resolved upon having it reprinted, and has added to it an English preface expressive of his own views on the subject of which it treats. The object of the work is, first, to show that the vernacular language of Palestine, in the time of our Saviour, was the Hellenistic Greek, and then, as a consequence, that our Lord and his apostles, in their preaching, writings, and conversation, made ordinary use of the dialect in which we now possess the books of the New Testament. The author, though a Roman Catholic, is enlightened and candid; but his learning perhaps appears on the whole to greater advantage than his logic. The question he has undertaken to discuss is, regarded simply as an historical investigation, one of considerable importance; and that part of the Essay which presents a compendious account of the efforts made by the Syrian kings, aided by renegade high-priests, to abolish the language together with the religion of the Jews by cruel persecutions, is very interesting. We cannot however quite agree with our author that their violence and oppression were necessarily successful in the former object any more than they were in the latter. History does not, so far as we recollect, intimate that the Aramæan accents heard in Judah's vales did not outbrave the storm as unwaveringly as the altar on Mount Zion. To the modern inquirer the country of Belgium, analogous in size and in many of its political circumstances and relations, presents a familiar illustration of the state of Judea at the time of our Saviour's advent. The whirlwind of war brought in its train the French language, which is thus in partial use, particularly among the better educated classes, just as the Hellenistic Greek was in Judea when Paul conversed with Lysias, Acts xxi. 37; but the Flemish and Walloon retain their prevalence among the lower classes and the bulk of the population, in the same manner as the Syro-Chaldaic and Samaritan then probably prevailed among "the

common people" who heard Christ "gladly." It is true that some German neologians have endeavoured from this view of the subject to detract from the authority of the writings of the New Testament, by supposing them mere translations of Aramaean originals, or even only compilations from documents in that language; but their unwarrantable conclusions need not induce us to deny any part of their premises that appear to be correct. Two excellent papers on this topic, from the pen of Dr. Robinson, appeared a few years ago, in the American Biblical Repository. Those however, who wish to investigate this branch of history and criticism for themselves, will feel obliged to Mr. Dobbin for affording them the opportunity of consulting this rare and learned treatise, which advocates with considerable ingenuity the claims of the Hellenistic Greek. The reprint is carefully executed, and is creditable alike to the editor's accuracy and the publisher's liberality. (J. Gladding.)

Though we can afford but little space for the notice of scientific works, we cannot refrain from introducing to our readers two books, that contain a mode of teaching astronomy, which is novel and interesting, and which renders it peculiarly easy of acquirement. "*The Celestial Atlas*" is a collection of ten maps, two of which exhibit all the stars and constellations which are at any time visible in Great Britain throughout the year, and the others exhibiting them as they appear in each of the four seasons. These Maps are of two classes. One class, containing four maps, one for each season of the year, represents the stars accompanied with the usual hieroglyphic figures of the constellations, not inverted as they are on the celestial globe, but in their natural position; and the other class, containing four corresponding maps, represents white stars sparkling on a black ground, unaccompanied with any figures, and just as they appear in the sky; so that the learner, who has studied the constellations as they are exhibited on the one map, may test and perfect his knowledge by tracing them on the other. "*The Companion*" contains all the necessary directions for using the Atlas, and for acquiring a knowledge of the names, magnitudes, and positions of the stars and constellations, together with some valuable and interesting essays on the fixed stars, and some conversations on the heavens, which are illustrated by engravings. Both volumes are very neatly printed and bound, and the various engravings are of the first order. The maps, which may be had either plain or coloured, are most accurately and beautifully delineated, so as to render them as ornamental in the drawing room as they will be useful in the library or the school. But the great merit of these beautiful books is the evidence they afford, that this noble branch of astronomical science, which has generally been thought abstruse and difficult, is really distinguished by great simplicity, and that a knowledge of it may be most easily and pleasantly attained. The author, Mr. J. Middleton, it appears, has tested the superiority and efficacy of his plan by having used it, as a teacher of astronomy, for several years, and we trust that its publication will induce both families and schools to make astronomy as well as geography quite essential even to a common education. The two sciences are here shown in their harmony and connexion, and the student is taught to survey the stars in their various constellations, positions, and magnitudes, just as if he were surveying the continents, kingdoms, and cities of the world. We have also peculiar satisfaction in recording our commendation of the volumes, because they are evidently written by a devout philosopher, who connects science with religion, and pervades his philosophy with the true spirit of Christianity; and we earnestly hope that his publications will be extensively used, and become the means of rendering many individuals acquainted with the wonderful works of God which are so gloriously clustered in the starry firmament. (Whittaker & Co.)

The sixth volume of the uniform edition of the works of the Rev. William Jay, is occupied with his valuable course of twelve lectures, entitled "*The Christian Contemplated*," with the addition of another lecture, not in the preceding edition, on

the most appropriate concluding text, "Almost thou persuadest me to be a Christian." This edition cannot fail to be popular with Mr. Jay's very numerous admirers. (C. A. Bartlett.)

The recent departure of our admirable missionary brother, the Rev. Robert Moffat, to the scenes of his self-denying labours in Southern Africa, was very naturally preceded by a series of "*Farewell Services in Edinburgh, Manchester, and London.*" Accounts of the former were published from the local presses; but those held at Walworth, at Barbican Chapel, and at the Mission House, London, and also at the final parting and embarkation, we believe have not before appeared in print. The public are therefore indebted to the industry of our indefatigable friend, Dr. Campbell, for having collected into one cheap but neat volume these touching records of Christian sympathy and prayer, which we doubt not will be read by thousands with the liveliest emotion. We wish we could say that the portrait prefixed to this interesting little book gives to the spectator as good an idea of Robert Moffat's physical nature as the succeeding pages supply of his moral and intellectual character. We need not recommend this book for general circulation. (John Snow.)

Dr. J. H. Merle D'Aubigné, author of "The History of the Great Reformation," and president of the Theological School of Geneva, delivered at its opening meeting, October 3rd, 1842, a Discourse entitled "*Geneva and Oxford*," in which he explains the *formal* principle of Christianity, the word of God *only*, as against tradition; the *material* principle of Christianity, the grace of Christ *only*, as opposed to human merit; and the *personal* or *moral* principle of Christianity, the work of the Spirit *only*, as opposed to sacramental efficacy. This popular yet powerful exhibition of the great questions at issue, in fifty small pages supplies the reader with the results of many volumes, and is in every way worthy of the character of its distinguished author. The Rev. E. Bickersteth has supplied a few pages of prefatory remarks in a purely catholic spirit, and with obvious anxiety for the support of the doctrines of the Reformation. (W. H. Dalton.)

Art is scarcely within our range; yet when it is employed to commemorate worthy deeds, or to preserve the likenesses of worthy men, we cannot decline to notice its productions. Mr. George Baxter, the patentee of oil-coloured printing, has just given to the public a beautiful pair of *Portraits of the Missionaries Moffat and Williams*, fit companions truly. Mr. Binney observed to the former, in his late valedictory address,—“You and Williams sat together at your ordination; and I suppose you were together when you took leave of the brethren. Very similar were your labours, duties, and achievements. Both returned to England,—both went in and out among the churches,—both had everywhere an honourable welcome,—both greatly instructed the world as well as the church—and both gave us a record and image of themselves in a printed book.”—Surely then it was a happy thought to give their portraits in the same style and form, to recal the many features of him who is not, and to preserve, in the memory of multitudes, the strikingly intellectual countenance of him who, we trust, still lives, though he is now separated from them by many a league. We can assure our readers this is well done by the novel and striking prints before us. The likeness of the lamented Williams is, we understand, most satisfactory to one who best knew his countenance; while that of Robert Moffat cannot be surpassed. Mr. Baxter's process gives to each print the force and character of an original drawing, and presents a delicacy of touch, and minuteness of object in the distant landscape, that are truly wonderful. (G. Baxter; Hamilton & Co.)

"*The Servant of the Age*," a discourse by the Rev. Caleb Morris, on the death of his lamented friend, the Rev. N. M. Harry, is alike creditable to the reputation of its author, and to the memory of its subject; and when we state, that by its sale the interests of the bereaved and afflicted family will be promoted, we feel assured it will not be necessary to add any further recommendation. (T. Ward & Co.)

We regret that we have not yet been able to notice the Rev. Dr. Cox's "*History of the Baptist Missionary Society from 1792 to 1842*," which is a deeply interesting and instructive work. We assure our readers that we shall be able to prove this when we obtain an opportunity of reviewing it. (T. Ward & Co.)

THE EDITOR'S TABLE.

WIVES of England. By Mrs. Ellis. Post 8vo. London: Fisher, Son, & Co.

War and Peace; the evils of the first, and a plan for preserving the last. By W. Jay. 8vo. London: Ward & Co.

Geology and Revelation in perfect Harmony. An Essay. By John Watson. 8vo. London: J. Dinnis.

Mamma's First Lesson Book. By a Mother. 12mo. London: Religious Tract Society.

Old Humphrey's Walks in London and its Neighbourhood. 12mo. Religious Tract Society.

The Ear. London: Religious Tract Society.

The Life of William Beddle, D.D., Lord Bishop of Kilmore. By H. J. Monck Mason, LL.D. 8vo. London: Seeley & Co.

Hydrotherapia, or Water Cure; founded on observations made at Grafenberg; to which is added a description of Grafenberg, and the system there, as practised by Vincent Priessnitz. By Thomas Smethurst, M.D. 8vo. London: J. Snow.

Letter addressed to an Approving but Undecided Hearer. By William Innes. Edinburgh. 16mo. London: J. Dinnis.

The Protestant Reformation; a Tract for the People. By the Rev. Robert Ferguson. 12mo. London: J. Snow.

Phrenology in the Family, or the Utility of Phrenology in Early Domestic Education. By J. A. Warne, A.M. Royal 8vo. London: Longman & Co.

South Australia, in 1842. By one who lived there four years. Illustrated by drawings. 12mo. London: J. C. Hailes.

Address to Agriculturists and Others, on the Nature and Effects of the present Corn Laws, as bearing on their interests. By Dr. Henry Edwards. 8vo. London: E. Wilson.

Fallacies of the Faculty, with the Principles of the Chrono-Thermal System of Medicine. In a series of Lectures; now enlarged and improved. By Samuel Dickson, M.D. People's Edition. Royal 8vo. London: Simpkin, Marshall, & Co.

The Emigrant's Hand-Book of Facts concerning Canada, New Zealand, Australia, Cape of Good Hope, &c. By Samuel Bulles, Esq. 12mo. London: H. Cotes.

Repose in Trouble; and The Pastor's Farewell. Two Discourses at Paul's Chapel, Taunton. By J. Davies. 8vo. London: W. Bagg.

The Plea of Insanity in Criminal Cases. By Forbes Winslow, Esq. 12mo. London: R. Renshaw.

Sinim: A Plea for China. A Discourse delivered in Providence Chapel, Whitehaven. By the Rev. R. G. Milne, A.M. 8vo. London: J. Snow.

LITERARY INTELLIGENCE.

In the Press, Letters on Puritanism and Nonconformity. By Sir John Bickerton Williams, Knt. LL.D. F.S.A. In one volume, fcp. 8vo.

A translation of Prof. Vinet's Essay on the Profession of Personal Religious Conviction, and upon the Separation of Church and State, considered with reference to the fulfilment of that duty. By Charles Theodore Jones. In one vol. royal 12mo.

A Third Edition of Dr. Pye Smith's Scripture and Geology is now ready in one vol. fcp. 8vo.

In the press, and will be published shortly, Astronomy and Scripture; or, Illustrations of Holy Writ in Connexion with that Science. By the Rev. T. Milner, M.A. Author of the Seven Churches of Asia; Life and Times of Dr. Isaac Watts, &c.

CHRONICLE OF BRITISH MISSIONS.

HOME MISSIONARY SOCIETY.

SUCCESS, NOTWITHSTANDING HINDRANCES TO THE SPREAD OF THE GOSPEL.

It is not too much to assert that there are hindrances to the spread of true religion in England which are utterly unknown in heathen lands. Notwithstanding, however, that the opposition of bigoted and ignorant men has in some instances done injury, it is gratifying to know that in most cases the persevering efforts of our agents have succeeded. The cases that follow will show what has been done in certain districts, and they are only specimens of many more of a similar character. It ought not, however, to be concealed from the friends of the Gospel, and of religious liberty, that the struggle between Christian freedom and priestly domination is becoming every day stronger: it is, in fact, a contest between truth and error, light and darkness; it is between men who have wealth and rank, worldly influence and learning, and zeal for outward forms and priestly authority, and men who have no wealth, no rank, no worldly influence, and only that Gospel which, while it proclaims good news to men, is yet, in its claims and character, offensive to depraved human nature. That there has been any success in such circumstances on the side of truth, is an evidence that the blessing of God has accompanied the labours of his faithful servants. In many places the truth has taken root, and the fruits of righteousness have been produced. How dreary had some parts of our beloved country been at this moment, had not missionaries laboured zealously and perseveringly! In many districts, the churches gathered from the world, through their instrumentality, form the only breakwaters against the rising tide of error. Our missionaries are hated by the Puseyites, as obstacles in their path of ambition and priestly assumption. The people on many of our stations are, at this moment, suffering persecution of the most severe kind, because they will not act in opposition to conscience. Some of the missionaries find that it is difficult to keep up their present number of hearers; to enlarge the number of hearers in the midst of this new-born fiery zeal for churchism, is indeed a task of no ordinary kind! And yet this must be done if we do not desire the triumphs of error. We are earnestly requested to multiply the number of agents. From Kent, Devon, and Somerset, as well as from other counties, we have urgent applications to send missionaries to promising spheres of usefulness. But how can the Directors respond to such requests? The end of this month, the 30th April, will show them whether or not the friends of Home Missions are willing to check error, and to extend the knowledge of truth, through the instrumentality of this Society. We have young men preparing for the work; we have others offering their services, who are suitable; and it rests with churches, and individual Christians, to say what is to be done. An agent, in Gloucestershire, thus writes:—

“In the early part of the summer, 1839, I first visited the village of L——. I was accompanied by a brother minister, of the Baptist denomination. We were travelling as open-air preachers. I entered the first cottage we came to; a grey-headed, feeble old woman was at home alone, and she busy at her wheel, winding silk, by which, with close application, she could earn one and sixpence per week for her support. She received a tract thankfully, and to inquiries respecting a suitable place for preaching, she told us ‘under the firs’ was the place of meeting, (the Ranters have occasionally preached there.) Our first care, as strangers, was to find the spot thus described, and judge of its suitability. We found it near the centre of the village, and determined to use it. Some small steps leading to a rude garden gate formed a sufficient elevation for the speaker, while an unusually wide foot-path, considerably

widened at that spot, formed, as we supposed, a sufficient and suitable floor for the hearers, without incommoding passengers. At that day there did not exist, at least in the neighbourhood, that spirit which would now render it imprudent to occupy such a spot. Having a good supply of tracts, and the village being large, we separated, and visited every house, leaving a tract, and an invitation to attend 'under the firs.' After our perambulation was finished, not having a friend in the village, we went to the little public house, refreshed ourselves with tea, and sought, in united supplication, preparation of heart and tongue for this our first open-air service.

"At the hour appointed, we took our place beneath the firs, and, as the labourers returned from their work, our congregation gradually increased, till about four hundred men, women, and children stood before us. The foot-path was filled, the carriage road occupied, and stillness and attention were everywhere manifested when I attempted to lift up Christ and him crucified 'as Moses lifted up the serpent in the wilderness.' That night, unknown to all, the Lord opened the heart of one who came from curiosity to see and hear the stranger, so that she attended to the things that were spoken, and is now a humble, devoted Christian, commending the Gospel to her unbelieving husband, and rising family. After the lapse of a few months, Divine Providence led me to settle in the neighbourhood. I immediately adopted L—— as one of my village stations; and now, after three years' perseverance, under the powers of the clergy, and the threatenings of the nobility, it contains a little band of twelve devoted disciples, most of whom are in some way or other teaching others 'the truth as it is in Jesus.'

"In July last I first visited the village of U—— S——. It is small, dark, degraded. A clergyman is lord of the manor, and possesses 'the living;' that living he has given to his son, and their united influence holds the whole village in bondage. I went alone, for friends were too busy to accompany me; but three Christians from a neighbouring town met me at the village; but *not one person* could we persuade to come out to hear;—at length three or four children came to us, and we commenced worship. Scarcely had we done so, when the missiles thrown at us began to rattle amid the foliage of the large village tree under which I stood. The hand that hurled them was unseen, for he that doeth evil cometh not to the light. They were evidently thrown at a disadvantage, since none struck us, but all were lost in the tree above. We therefore continued our service, and as several persons were seen sitting with their windows open, evidently listening, I spoke from the faithful saying, 'That Christ Jesus came into the world to save sinners.' The cottagers were too distant to hear. I attempted to send the message to them, but completely lost my voice for two days from it. Towards the close of the service an egg struck one of my friends, and another alighted upon my foot. The clergyman and his friend came by, made a momentary pause, and passed on in silence. At the close of the service I visited every cottage in the village, and at each my tracts were received thankfully. The people, I was informed, *dared not to come and hear*, for fear of offending their lords spiritual and temporal. A farmer's son, arrived at manhood, whose mother is a widow, was the person who had pelted us with eggs, and did not scruple to do so as I walked about with my tracts. The poor manifested a very different spirit. One poor woman, fearing for my safety, offered to show me a back way out of the village through her garden, but of course I declined this, lest the enemy should triumph.

"I afterwards purchased a half-crown pocket Bible, and sent it by a friend, with a kind note to the mother, requesting her to present it to her son, as a token of my forgiveness of his insult, and of my anxiety for his future welfare. Some time afterwards a parcel was brought to me by the postman, bearing the post mark of a very distant town, postage unpaid, and cost me 4s. 4d.; on opening it I found this very Bible and note together, with a piece of wood wrapped up with it, I suppose to

increase its weight, and thereby add to my expense. I nevertheless feel happier, and more conscious of having done right, than though I had followed the advice given me by other friends, and sought to bring the punishment of the law upon my persecutor. May he yet become, as Paul was, a miracle of grace."

The following extracts are from the journals of a missionary in the dark county of Oxford. The county association became interested in the district, and promised £50 a year, if the society would occupy a station which was threatened with extinction;—a chapel had been shut up and the people scattered. Had not a missionary been sent, this state of things would have continued. In this emergency the Directors agreed to try the place for a year. These facts will explain the observations of the agent. He went to his station only last Midsummer, so that his progress is greater than might reasonably have been expected, all the circumstances of the case being considered. It is an experiment which calls both for zeal and patience.

"You will probably be surprised that we have no school either at W—— or T——. There was a school of about sixty children at T—— previous to Mr. —— leaving. The friends allowed it to decline, so that before my coming they had no school. I found that this was chiefly owing to a new clergyman being appointed to the curacy. He is what may be termed an evangelical; that is, he preaches so much truth as not to give offence, and to distinguish him from the rest of his brethren in this neighbourhood. He has succeeded in getting all the children of the village who go to school. On making inquiries of the friends when I came, they told me, that however desirable it was to endeavour to re-establish the school, they did not believe it of any service to try. I deeply regret this. The pity is, that the school was entirely given up previous to my coming, and the children gone to church. It would be more difficult to get them back than to collect them in the first instance.

"I have made an effort to establish a school in W——. Till within a year of my coming, they had one containing about sixty children. The people being often without a minister, and the cause declining, the school was allowed to fall entirely away. Owing to the extra efforts of the clergyman, who is anything but what he ought, I have not been able to succeed, although the town has been canvassed for the purpose. The most we can get is a dozen, and these are scarcely more than infants. If the clergyman finds we have an additional child, and he generally *does* know when such is the case, he goes to the parents on the Monday, and tells them of the danger of allowing their children to go to chapel; that unless *all* the children of a family go to the church Sunday-school, not *one* of them shall be permitted to go to the National school. His influence is so considerable, that the poor, either through his personal visits and intimidations, or by his power over the respectable persons in his church, dare not resist him; at least, they have not the courage to do it. Sometimes he finds out a child who thus transgresses in not coming to church, and he performs the unclerical act of giving it a good shaking!

"We have gone on through the winter with the number varying from six to twelve, and are unwilling to give up even them. In September, the Wesleyans had upwards of one hundred children; since then they have lost more than forty, and are losing still, entirely owing to the proceedings of the clergyman.

"The clergyman at W—— is very much vexed that the Independent chapel should be again opened, and does what he can to hinder people from going. So far has he gone in this respect, as to employ a respectable young female, a teacher in the church school, to go round during the week, with a book, containing the names of the suspected parties. She inquires why they do not come to church, and where they go. Some of the more respectable are inclined to reply—What business is that of yours? But you can easily imagine what effect this, in connexion with other means, will have on others. I can assure you, dear sir, that the influence of impiety in some,

and of Puseyism in others, in the church, are great and almost invincible obstacles in the way of the Gospel. The great majority of church-going people are pleased with one or other of these, and when such is the case, they will not be slack to second the efforts of the clergyman, in endeavouring to suppress dissent. Does not the thing speak for itself? Do they not hate the light, and come not to it, lest their deeds should be reprov'd?

"It is gratifying, however, amid all, that with the exception of schools, there is ground for encouragement. The attendance is better than it has been for years. I cannot but believe that good is doing; it may be some time before fruit appears—we rely on the promise of an unchanging God. It is the blessed and glorious Gospel we preach, and that, connected with prayer and watching for souls, we *must* believe will in the end be successful."

Another missionary thus writes:—

"We have much to contend with from the great opposition and bitter persecution of the clergyman of B——. K—— is a hamlet, and only a quarter of a mile from the village of B——. The clergyman has established a clothing club for the poor of the parish, which is intended to keep them from attending the chapel. One of the rules runs thus:—'Poor persons of good character, and members of the Church of England, and all children attending the parish Sunday school, may be nominated by subscribers to this club.'

"On Monday, 20th February, the poor of the parish met at the clergyman's house, and applied for admission. All who promised to stay away from chapel, and take away their children, were considered 'persons of good character,' and were admitted. There were, however, many who were not so good! They told them they would neither leave the chapel themselves, nor take away their children. To one he said, 'Your child goes to the meeting school, and you go to chapel yourself. Unless you take away your child, and leave off going yourself, you shall not put in.' 'That,' said she, 'I will never do.' He told them that God would make a difference in spiritual things when they come to die, and he should do so now. To those who occasionally attend the chapel, he said, 'You are children of Belial; for you come to church to be made the children of God, and go to chapel to be made the children of the devil.' He read several passages of Scripture, to prove that it is a great sin to go to hear dissenters:—'How long halt ye between two opinions? If the Lord be God,' &c. 1 Kings xviii. 21. 'Now I beseech you, brethren,' &c. Rom. xvi. 17. There were other portions, which the poor creatures could not remember. Some were grieved to hear such a perversion of the word of God, while others believed the parson was right. There are about thirty who refused to wrong their consciences by saying they would not go to chapel. We felt it our duty to establish a club for these injured and insulted persons. We have a few subscribers. I hope we may be able to succeed. They greatly rejoice to hear that we have done so. Though we may lose some of our congregation and children for a time, I hope it will eventually do us good. There are a few that have determined to leave the church and attend the chapel. We are 'cast down, but not forsaken.' Please to pray for us. And may the persecution your agents are meeting with, be for the furtherance of the Gospel. Amen."

IRISH EVANGELICAL SOCIETY.

THE Rev. J. Godkin, who has long laboured in the north of Ireland, with much advantage to the cause of Protestant truth, has recently removed to the county of Wicklow, and has commenced his itinerating labours in the south, under encouraging circumstances, as the following extracts from his journal, addressed to the secretaries, will prove.

" November 21, 1842.—Visited T——, and found that my appointment clashed with that of the Primitive Methodist preacher, who had announced a collection for their mission. As the meetings were to be in the same house, it was arranged that I should preach the collection sermon. This gave me an opportunity of advocating Christian union, and speaking of Home Missions in Ireland. The meeting was respectable. I had announced on a former occasion that I would give some details of my labours as your agent; this brought out all the respectable families of the town and neighbourhood, though the night was wet and dark. The court-house, which accommodates about a hundred people, was crowded.

" November 27.—Visited C——, a small, lively, and improving town, on the borders of Wexford county. Through some mistake my notices had not arrived; but though I went as a stranger, I was kindly received by a pious lady and another friend of the cause. It was only an hour to the time of meeting; messengers were sent round to the people, and we had sixty persons in the preaching room, double the number that usually attended of late, when our ministers went there, great opposition having been given by the clergy. At family prayer, in the house of the lady above mentioned, who keeps a boarding-school, there were three females, two of whom had left the church of Rome; the third is only waiting to get from under the power of her relations to change also. I made such remarks on a chapter as I thought would be most useful, and then prayed that they might prove real converts to Christ—decided and consistent.

" November 28.—This evening I preached the second time in T——. About an hour before the meeting a note came from the school-master, a truly pious man who has charge of the court-house, to the effect that he had received authentic intelligence of an intended attack on the part of the Roman Catholics, and that as the peace was likely to be broken, he did not feel at liberty to give the key. The gentleman with whom I was felt much surprised and disappointed, but said he saw that I must give up preaching that night. I wrote a brief note in reply, stating that I was persuaded the fears expressed were quite unfounded, and that I was determined to preach. The master then came himself, in a state of great alarm, declaring that he would not run the risk of giving the key, however well disposed to hear himself. Friends were consulted; some thought there was no danger, others thought there was. The night was dark, there was no magistrate in the town, and the consequences might be serious. I said 'I will preach, unless you forcibly shut me out, and then,' I added, smiling, 'I shall shake the dust off my feet against you.' In the midst of this perplexity a respectable lady came to the door to ask why the house was not open, and when told the cause, she informed us that her sister, who hates all preaching, was the author of the report, which was untrue. The door was then opened, and the house quickly crowded, even to the steps outside the door. Several families had driven in on their cars from the country. The incident just mentioned excited me. The subject was the infallibility of the church of Christ. I dwelt on religious liberty, the rights of conscience, and the need of courage and decision on the part of Protestants in religious matters; and then unfolded the nature of the Christian church, showing that *all* its members are saints, and *how* they become so; and that the promises made to the universal church could not be monopolized by a sect. A deep interest seems to be excited in the town and surrounding district; God has given me remarkable favour with all the people, and I trust he will greatly bless his word in this district.

" The attendance of Roman Catholics on Protestant preaching in this part of the country is a thing unheard of, and neither Protestants nor Roman Catholics believe it possible to get them to come. A few, however, have attended in C——, and on this evening in T——, there were at least eight or ten. The news was speedily

taken to the priest, who preached on it the next Sunday, saying he had got the names of three persons who were at the meeting, and that if they went again he would severely punish them. One of them was taken to task by the people in the chapel-yard, but he nobly defended his liberty, declaring that he had gone, and would go again. He did come, in company with a divinity student, and heard a sermon on the 'power of the keys,' from Matt. xvi 18, when I spoke strongly of the sin of taking away the 'key of knowledge,' and 'shutting the kingdom of heaven upon men.'

"I should have mentioned that there was not the slightest attempt made to disturb the meeting.

"December 4.—Preached in H——, a large village, in the county of Carlow. The meeting was large; a lively interest seems to be awakened here also. The use of the room was kindly given by a pious lady of the established church, though the rector is much opposed, and has begun to attack dissent from the pulpit.

"December 7.—Preached at M——, to a very large meeting for a country district.

"December 11, Sabbath.—Travelled to C——, ten miles, in a gig, facing the most tremendous tempest I ever encountered. As my road lay chiefly through mountains the wind and rain, in some places, were fearful. I arrived thoroughly wet only fifteen minutes before the hour of meeting. I preached without changing my clothes, and returned home the same night. How enviable is the life of a pastor compared with that of an evangelist! Yet the pastor has his toils and anxieties too; and the missionary's hardship is compensated abundantly by extended usefulness, cheering excitement, and tokens of the Divine blessing crossing his path where he least expected them. Bad as the weather was, we had a numerous and most respectable meeting, including several ladies, in all about a hundred—considered surprisingly large in this place.

"December 12.—Preached at F——, the weather still most unfavourable; but we had a fine full meeting, and no abatement of kindly feeling. No Roman Catholic ventured to disobey the priest but one, whom I have already mentioned.

"December 14.—Preached again in M——, to a still larger audience.

"December 18.—Preached at H——. The meeting here was nearly double the former. People come crowding in from the country, so that we cannot find room for them; and they express themselves as most grateful for the instruction they receive.

"December 23.—Preached at ——. Owing to the state of the weather, imperfect notice, the busy preparation for Christmas, and clerical influence, the meeting this evening was not large. I took tea with an esteemed Methodist preacher, and the curate, a very influential clergyman, who has just got a living from the lord-lieutenant, came in. He was once very friendly to me, and so liberal that he was the first person that ever mentioned the *Irish Evangelical Society* to me, and recommended me to join it, as I had scruples about entering the church or joining the Methodists; but since then he has become a high millenarian, a high churchman, and, like nearly all the evangelical clergy, most hostile to dissent. As nearly as I can recollect, the following dialogue took place between us:—

"*Clergyman*.—There is but *one* true church in this country, and that is the Church of England. Missionaries like you are guilty of *sin* in not joining it, and not getting a commission from the bishop, as the seventy did from Christ.

"*Missionary*.—Do you mean to say that the bishop stands in the place of Christ?

"*C.*—Most assuredly I do.

"*M.*—That *His* high-priesthood is delegated to the bishops in common, as Mr. Boyd maintains in his book?

"*C.*—Yes, I agree with Mr. Boyd. Episcopacy is essential to the Church of Christ; but I do not say dissenters *cannot be saved*. Was the Gospel not found associated with episcopacy in every country at first? Was it not so in Ireland 1500 years ago?

"M.—Yes, but that was *congregational* episcopacy—not prelacy. When the population of Ireland was reckoned only by thousands, and the country was mostly heathen, there were 300 bishops in this island; at that rate you should now have 1,000 prelates, whereas you have only a dozen. The ancient Irish bishops could have been only pastors of particular churches or congregations.

"C.—That is nothing to the purpose.

"M.—Nothing to the purpose!

"C.—No. The church is a *visible* institution—a hierarchy.

"M.—Can you show me a single text where 'church' means a hierarchy, or a body of clergy?

"C.—That's not to the point.

"M.—Is it not. Well, where was *your* 'visible institution,' before the Reformation.

"C.—It was in the Bible.

"M.—What! a visible institution—a body of living mitred bishops in the Bible! Does not your argument assume that the church must be visible, as yours is now?

"C.—So it was.

"M.—In the dark ages?

"C.—Yes.

"M.—Where shall we find its history?

"C.—No matter; the word of God foretold it would be so; and I know it *must* have been somewhere, though history says nothing about it.

"M.—Oh, Sir, you must yield the palm to Rome. The pope only can show you such an institution as you describe; and let me say, that the church of Rome is far more consistent in having but a single head—one delegated high-priest, or vicar;—a doctrine, by the way, which wholly subverts the Gospel.

"Here we came to the preaching-house door, and the clergyman abruptly left us. After meeting he came again and lowered his tone considerably.

"I lately spent an evening in company with another clergyman, who assured me that this gentleman is quite a rallying point and a tower of strength among his brethren. With grief we must ask the evangelical clergy, so sadly changed of late, 'Who hath bewitched you?'

"I am about to visit Enniscorthy, Wexford, Ross, and Waterford, the week after next; soon after I go to Maryborough. Thus you may set down the counties of Wicklow, Wexford, Carlow, and the Queen's County, as embraced in my home circuit. In the greater part of this district, in all but a few spots indeed, dissent is quite unknown, and the great mass of the Protestants are as ignorant and almost as superstitious as the Roman Catholics. And, alas! the light that is among them is *becoming darkness*—then 'how great will be that darkness!' Will not our dear English friends think of us, pray for us, and encourage us?"

COLONIAL MISSIONARY SOCIETY.

THE following brief abstract of the proceedings of the Australian Society, auxiliary to the London Missionary Society, is inserted here for a twofold purpose. In the first place it illustrates the happy success and vigorous working of the ministry of our beloved brother at Sydney, the Rev. Dr. Ross. His affectionate united people are making the most strenuous and liberal exertions to rear a new and more commodious chapel, yet, at the same time, their bounty and zeal for missions to the heathen are not restrained, though both these efforts are made in a time of unexampled commercial distress, and in connexion with an entire support of their beloved pastor. Nor can there be a spot in the world where it is more important that pure evangelical views of true religion should be powerfully sustained, than at Sydney, the British

capital of the Pacific, amidst the recently formed churches of the converted heathen, and the most vigorous efforts of the papacy to extend its dominion and its apostasy to those ends of the earth. The second reason for the insertion of this account is, that it illustrates how harmoniously, how beneficially, colonial missions will, and must, work with missions to the heathen. The friends of each ought to be the friends of both departments of missionary labour.

Report of the Proceedings of the Annual Meeting of the Australian Auxiliary to the London Missionary Society, Sydney, New South Wales.

The Australian Auxiliary, with its Juvenile Association, held their annual meeting in the Independent chapel, Pitt Street, on Wednesday the 17th of August, 1842, and, by adjournment, in the Scotch church, Jamison Street, on Wednesday the 24th. At both these meetings the Rev. Dr. Ross, as representative of the Parent Society, presided. The first was commenced with praise and prayer, offered up by the Rev. M. T. Adam, after which the chairman introduced the business of the meeting by a few appropriate remarks. He was followed by the Rev. Dr. Lang and E. Sweetman, who moved and seconded the first resolution :—

“That this meeting hails the safe arrival of the missionary ship, the ‘Camden,’ in our port; and gives thanks to God for the protection he has afforded all who sailed in her, and the deliverances he has wrought for them, and the good he has effected by them during her long and perilous voyage.”

The Rev. Aaron Buzacott, from Rarotonga, and Mr. Robert Johnston, from Tahiti, moved and seconded the second resolution :—

“That the cheering accounts furnished to this meeting of the successful prosecution of missionary labours in various islands of the Pacific, and the encouraging prospects presented in those islands where native teachers have recently been placed, not only demand our gratitude to God, but increase the obligations under which Christians lie to put forth renewed efforts for the evangelization, not only of the islands of the sea, but of the whole world.”

After both these resolutions had been passed, it was considered advisable, owing to the crowded state of the chapel, and the pressure occasioned by the multitude without, who were trying to gain admission, that an adjournment should take place; and Dr. Lang having offered the use of the Scotch church, an adjournment was resolved upon, to be held in that place on the following Wednesday.

At the adjourned meeting a large and attentive audience assembled. The capacious building was filled to overflowing; many could not obtain seats. A hymn was sung, prayer was offered up by the Rev. L. E. Threlkeld, and Dr. Ross, as chairman, introduced the business of the evening.

The Rev. A. Buzacott, from Rarotonga, then gave the meeting a most interesting account of the success of the Gospel in the Hervey Islands; and was followed by Makea, a converted chief of Rarotonga, whose address Mr. Buzacott interpreted.

The Chairman stated, that as two resolutions had been passed at the previous meeting, he would now read them, in order to prepare them for the third.

The first and second resolutions were then read.

The Rev. John Saunders moved the third resolution :—

“That this meeting welcome as a Christian brother, Makea, one of the principal chiefs of Rarotonga—in him they rejoice to see so interesting and striking an evidence of the success of missionary exertions; and while cherishing the hope that his visit to this country may be beneficial to his character, they pray that he may be safely carried back to his native isle, and long preserved to be a nursing father to the church there.”

George Allen, Esq., seconded the resolution.

The Rev. Mr. Slatyer, of Tutuila, in a long and interesting speech, gave an account of the progress of the Gospel in the Samoan Islands; and moved the fourth resolution:—

“That the thanks of this meeting be given to the subscribers and collectors of the two societies during the past year for their exertions and liberality; that they be invited to continue both, and that those who have not lent their aid in this great enterprise would now come forward to share in its toils and its success.”

The Rev. R. Mansfield, in seconding this resolution, stated, that the great exertions that had been made for the purpose of raising funds for the erection of a new chapel, by the congregation of the Chairman, had been truly noble, *the produce of one month's collections amounting to £200 or £300*; this, together with the difficulties of the times, would be some apology for the falling off in the amount of subscriptions to this society.

The receipts for the year ending July, 1842, amounted to £228 16s. 9d.

The Chairman having tendered the thanks of the meeting to Dr. Lang, for his kindness in allowing them the use of his church, and the benediction having been pronounced, the meeting separated.

Cheering Accounts from Abbotsford and Montreal, Canada East.

Mr. Wilkes communicates cheering tidings. Excellent Mr. Miles seems to have been greatly blessed by Divine influence shed on the people of his station, and on the inhabitants of the country all around. The American character of the proceedings connected with these special services and efforts of our brethren in Canada is very apparent. It is as discernible in other instances, of which information has been received, as in the present. All the English wisdom and sobriety of our dear brethren will be needed to preserve the working of these plans salutary and safe. May they have zeal and wisdom from above, imparted in proper union and due proportions.

The formation of the second church in Montreal is very happy. Happy that in that great and growing commercial city, the emporium of all Canada, a second Congregational church should be formed. Happy that it should be commenced by the labours of so able and devoted a minister as our beloved brother Mr. Carruthers. Happy that the foundation of it should be laid by a voluntary colony from Mr. Wilkes' church; and that Mr. Wilkes and his church should in so cordial a manner approve the movement, and assist in it. Here is no jealousy, no strife. Here is blessed harmony and co-operation. “*Oh, si sic semper!*” It is impossible not to feel double joy in the prosperity of the labours and church of our beloved brother Mr. Wilkes, when he is seen to act on principles so truly generous and public-spirited. Let every reader breathe a prayer for increased blessings on the first church, and abundant grace on the second church in Montreal, with every token of Divine approval on both his faithful servants, their pastors.

Extract from a Letter to the Secretary, from the Rev. H. Wilkes, A.M., Montreal, under date, 22nd February, 1843.

“The Lord has graciously blessed the work of our dear and honoured brother Mr. Miles. He wrote me soon after the opening of the year, thus:—‘On the first day and first Sabbath of the year, I organized a church at this place, (Abbotsford,) and for the first time administered the Lord's supper. It was to us an exceedingly interesting and solemn occasion. Sixteen united in Christian fellowship; several of which were very interesting cases. There are several more I expect to be added on the next occasion of commemorating the Saviour's death. During the last few months, the dews of heavenly influence have evidently descended on this part of

God's heritage. It has been in sober propriety a time of revival. May the Lord continue it. Pray for us.' As intimated in my last, I went out to Abbotsford on Monday morning, February 6th. It was in the midst of a snow storm, which continued all next day. We feared the storm would spoil our meeting; but no! a large number came up for prayer at ten o'clock; many had travelled several miles. Afternoon at two, I preached. Many sentences had not been uttered, before several of the audience were in tears; I never saw such anxious preparedness to hear. Mr. Connell, from Brome, preached in the evening. Next day I was honoured to declare the glad tidings twice, and Mr. Dunkerley, who had arrived the previous evening, preached in the afternoon. The place was crowded. People had come from twelve to fifteen miles. After the evening discourse, Mr. Miles, after suitable cautions, that such a procedure would not save the soul, &c., requested those to rise who were deeply affected by the state of their souls, and desired the special prayers of the Lord's people on their behalf. In a few minutes, twenty-two individuals, some of them old men, were standing with heads and hearts bowed down. The scene was overwhelming,—we prayed, wept, and dismissed the audience. This evening, Mr. Anderson arrived from Melbourne. On Thursday, brother Miles required me to preach twice, calling on Mr. Anderson to officiate in the afternoon. Place crowded all day. A number of Franco-Canadian converts, who understand English, were present. The day was beautiful, and we trust a better sun, the Sun of Righteousness, was shining upon the people. In the evening, we adopted the same course again, and a yet larger number arose, whom Mr. Dunkerley affectionately addressed, and for whom we united in prayer. I left on Friday morning, but the services were continued with undiminished interest on that day; brethren Dunkerley, Anderson, and Connell preaching. The Lord's day was a precious season, I have since learned; and on it being requested that inquirers would assemble in the evening, *forty* persons came forward. There are many scattered among the families, distant from five to fifteen miles, so that I have no doubt there are upwards of fifty asking earnestly, 'What can I do to be saved?' It is very manifestly, 'the Lord's doing, and is marvellous in our eyes.'

"Our second church is formed! Before I went to Abbotsford, sixteen of our brethren and sisters, including the four students, had expressed their desire to unite in forming the nucleus of the second church, they all expressed their affection for me, and towards the church, and their simple desire to be humbly instrumental in extending the cause of truth and righteousness in this city. One of them was one of our deacons, and one of the *fourteen*, who in 1832 united in the formation of the church to which I minister. My church affectionately dismissed them with expressions of fraternal confidence.

"On my return from Abbotsford on Friday evening, we held a prayer meeting in our lecture room, for the blessing of God on this important movement. And on Lord's day mooning the 12th instant, Mr. Anderson, of Melbourne, preached for me. I preached in the room where Mr. C. ministers, and at the close of the discourse, presided at the formation of the new church. Brother C. was present. They received the right hand of recognition and fellowship in my own name, and in the name of the church, and some forty of my people united with them in the celebration of the Lord's supper, the two pastors uniting in its administration. The season was happy and refreshing. And now a number who have been blessed under Mr. C.'s ministry, are beginning to seek union with the infant church. I have no doubt it will soon rise to importance. They have already purchased an admirable site at the eastern extremity of the city, on which to erect a house of prayer. May the Head of the church bless them, and make them a blessing. Let us take courage!

"Looking over my church register for 1842, I find that we have received on credi-

ble, and hitherto well-sustained profession of their faith in Christ, thirty-two persons; and by letter from churches in Europe, and on this continent, thirty persons. Before the second church was formed, we numbered one hundred and eighty members. I think, therefore, that we have not been imprudent in thus giving forth our 'stones' for another structure. But the family *is one*, and we, the pastors, are desirous that they should ever appear as *one* body; we would not have schism. At present, there appears no danger."

TRANSACTIONS OF CONGREGATIONAL CHURCHES.

CONGREGATIONAL UNION OF ENGLAND AND WALES. THIRTEENTH ANNUAL ASSEMBLY.—The meetings of the thirteenth annual assembly of the Congregational Union of England and Wales, will be held on Tuesday, the 9th, and by adjournment, on Friday, the 12th of May. On both days the chair will be taken at nine o'clock in the morning precisely; and as arrangements already announced will leave the entire morning of Friday open for the proceedings of the Union, the meetings on both days will close precisely at three o'clock. The committee is happy to announce that the Rev. John Reynolds, of Romsey, has consented to occupy the chair. As the effecting of necessary repairs in the Congregational Library seems likely to prevent the use of that building for the meetings, it has been proposed that they should be held in the Meeting House, Old Broad Street. Tuesday evening will be devoted to the meeting of the Irish Evangelical Society; and Friday evening to that of the Colonial Missionary Society.

NOTTINGHAMSHIRE ASSOCIATION.—The annual meetings of the Nottinghamshire Association of Independent Ministers and Churches were held at Nottingham, on Monday and Tuesday, March 13th and 14th. On Monday evening, the Rev. J. Ely, of Leeds, preached from Isa. lxvi. 8, "Shall a nation be born at once?" The discourse was very appropriate to the occasion, and was characterized by the peculiar excellences of the preacher. On Tuesday morning, the ministers and delegates from the different churches met. After the transaction of the ordinary business, Dr. Alliot announced his intention of resigning his office, as one of the secretaries, in consequence of his expected removal from Nottingham, with the view of presiding over a new cause at York Road Chapel, Lambeth. A resolution was then unanimously passed by the Association expressive of their warm esteem and affection for him personally, of their deep regret for the loss about to be sustained by his removal, of the most cordial thanks for the important services he had rendered the Association, in a variety of ways, and of the earnest hope that he may long and abundantly enjoy the blessing of the Head of the church, in the new sphere of his labours. After dinner, mention was made of Sir J. Graham's Education Bill; when the following resolution was adopted:—"That whilst we feel the importance of a more extended education of the people, and should hail the introduction of any system for that purpose, founded on principles in accordance with the rights of conscience, we cannot but regret that in the bill recently introduced into the House of Commons, by Sir James Graham, there are provisions which we regard as subversive of civil and religious liberty. We feel it our duty to protest against any such bill, and to call upon all the friends of religious liberty to meet it with the most strenuous opposition." In the evening a public meeting was held in St. James Street Chapel. The Rev. J. Wild occupied the chair. After singing and prayer presented by the Rev. W. Hugill, of Workop, and appropriate introductory remarks from the Chairman, the Rev. G. B. Johnson read the report. The various resolutions were proposed and seconded by the Revs. R. Soper, of Grantham; — Easterbrook; J. Ely, of Leeds; G. Amos of Gonnerby; D. D. Evans, of Heanor; and C. Wilson of Sutton-in-Ashfield. The Rev. J. Gilbert concluded with prayer.

LANCASHIRE INDEPENDENT COLLEGE.—We are happy to announce, that this important Institution, which has already commanded so large a share of public favour will be opened on the 26th instant; the following arrangements have been completed, and some others are still under consideration. On Tuesday evening, the 25th inst. at half-past six o'clock, the Rev. Dr. Harris, President of Cheshunt College, will preach in Grosvenor Street Chapel, Manchester, on "The Importance of an Educated Ministry." On Wednesday morning, the 26th instant, at half past nine, a special prayer meeting will be held in the College in Wittington; and at eleven o'clock, the opening service will commence, when the Rev. Dr. Vaughan, the President of the College, will deliver the Oration on the occasion. The friends will afterwards retire for some refreshment. Tickets of admission to the College may be had on application to the Secretary, the Rev. Dr. Clunie, 26, Cooper Street, Manchester.

SECOND CONGREGATIONAL CHURCH IN MONTREAL, CANADA.—The self-diffusive power of the Gospel was never more happily illustrated than in the recent movement of the Independent church at Montreal, in connexion with the foundation of a second Congregational church in that city. Seventeen members having spontaneously intimated their desire to form the nucleus of a second church, the proposal was met and responded to with the utmost cordiality by their pastor, the Rev. H. Wilkes, and the other members of his now numerous flock. The organization of the new community took place at the Lecture Room of the Mercantile Association, on the morning of the 12th of February, on which occasion the Rev. H. Wilkes presided, and many members of his church united with their brethren in the celebration of the Lord's Supper. This was followed in the afternoon by a discourse from the Rev. J. J. Carruthers, on the nature and relations of a Christian church. All the proceedings connected with this important movement have been characterized by the spirit of fraternal love, by a prayerful concern for the welfare of immortal souls, and by an enlightened practical reference to the great ends for which the churches of Christ are constituted—the preservation and propagation of "the truth as it is in Jesus."

ORDINATIONS, ETC.

On Tuesday, September 13th, 1842, the Rev. Isaac Brierley, late of Pickering Academy, was ordained pastor of the church and congregation assembling in the Independent Chapel, Missenden, near Halifax. After singing, the Rev. John Calvert, of Morley, commenced the services of the day with reading suitable portions of Scripture and prayer. The Rev. David Hewitt, of Rochdale, Mr. B.'s pastor, delivered a luminous and interesting discourse on the nature of a Christian church. The Rev. Amos Blackburn, of Eastwood, asked the questions, and received Mr. B.'s confession of faith. The Rev. James Pridie, of Halifax, offered the ordination prayer, with the laying on of hands. After which, the Rev. John Ely, of Leeds, Mr. B.'s first pastor, addressed a most solemn and interesting charge, to the newly ordained minister, from Matt. xxv. 21; "His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." In the evening, the Rev. James Gregory, of Rippling Chapel, Thornton, preached a faithful sermon to the church and congregation, from 3 John 8; "We therefore ought to receive such, that we might be fellow-helpers to the truth." The Revs. A. Ewing, of Halifax, J. Preston, of Worley, Mr. Whitewood, (Baptist,) of Halifax, and other ministers, took part in the devotional exercises of the day. These interesting services were well attended; in the morning the chapel was crowded, and many departed, saying, "It was good to be there."

On Tuesday, November 29th, 1842, Mr. Joseph Gage Pigg, B.A., of Highbury College, University of London, was ordained to the pastorate of the Congregational church assembling in Queen-street Chapel, Wolverhampton. The Rev. T. East, of Birmingham, preached the introductory discourse; the Rev. S. Barber, Bridgnorth, proposed the usual questions; J. Barker, Esq., stated on behalf of the church the circumstances which had led to the invitation; the Rev. T. R. Barker, classical tutor of Spring Hill College, Birmingham, offered the ordination prayer; the Rev. E. Henderson D.D., Ph. D., theological tutor of Highbury College, delivered the charge to the minister; and the Rev. J. A. James, of Birmingham, preached to the people. The Revs. F. Watts, theological tutor of Spring Hill College, Birmingham; J. C. Gallaway, A.M., West Bromwich; J. Hill, A.M., Gornal; J. Hammond, Handsworth; W. Fernie, Brewood; S. Jackson, Walsall; J. Dawson, Dudley; W. H. Dyer, Shrewsbury; J. Alsop, Birmingham; and M. West, Wolverhampton, (Wesleyan,) likewise took part in the services of the day.

On Thursday, 12th January, the Rev. Edward Jukes, late of Byron Street Chapel, Leeds, was publicly recognized as pastor of the Congregational church assembling for worship in James Street Chapel, recently erected in Blackburn, Lancashire. The service was commenced at eleven o'clock, forenoon, by the Rev. Alexander Fraser, pastor of the sister church meeting in Chapel Street, with the reading of the Scriptures and prayer. The Rev. G. Wardlaw, Theological Tutor of Blackburn College, described the object of the service, and, having received from Mr. Jukes and the church a statement of the circumstances which led to the union between them, offered up special prayer for both. The Rev. R. W. Hamilton, of Leeds, addressed the pastor in a discourse of great beauty and pathos, founded upon Hosea ix. 8; and the Rev. John Jukes, of Bedford, preached with much force and point to the people, from Gal. v. 1. The Rev. Francis Skinner, minister of the Scottish Secession Chapel, Blackburn, concluded with prayer. A large party of ministers and members of congregations partook of refreshments in the school-room of the chapel, and listened to addresses from ministers of various denominations who were present on the occasion. A public united communion service, to which the members of all evangelical churches were invited, was held in the evening: the Rev. E. Jukes presided at the table, and prayers were offered, and addresses delivered to communicants and spectators, by the Rev. Messrs A. Fraser, R. Slate, D. T. Carnson, R. Lang, and R. W. Hamilton. On the following Lord's day, two impressive sermons were preached by the Rev. James Parsons, of York, on occasion of the anniversary of the opening of the chapel: collections upwards of £200.

On Tuesday 28th February, Mr. George Wood B.A., late of Highbury College, London University, was ordained to the pastoral office at Zion Chapel, Bristol. In the morning, the introductory discourse was preached by the Rev. J. H. Godwin, Resident Tutor of Highbury College; the usual questions were proposed by the Rev. H. J. Roper, of Bridge Street Chapel; and the question to the church was answered by J. Godwin Esq., the senior deacon. The Rev. T. Haynes, of Brunswick Chapel, offered the ordination prayer; and the Rev. Robert Vaughan, D.D., of Kensington, delivered the charge to the minister. In the evening, the Rev. J. Sherman, of Surrey Chapel, London, preached to the people. The following ministers also took part in the services,—the Rev. T. S. Crisp, President of the Baptist College, Bristol; J. Jack, of Castle Green Chapel; W. Lucy, of Lodge Street Chapel; T. Winter, of Counterslip (Baptist) Chapel; G. H. Davis, of King Street (Baptist) Chapel; T. Hawkins; J. C. Davie; J. Taylor, of Anvil Street Chapel; T. E. Thoresby, of Kingsland Chapel; J. Glanville, of Kingswood Tabernacle; W. Tarbotton, of Totness, Devon; and A. Stone, of Wickwar.

MISCELLANEOUS INTELLIGENCE.

SEIZURE OF TAHITI BY THE FRENCH.

THE revival of the missionary spirit amongst the Protestant churches of Great Britain and America has been viewed with fear and jealousy by the emissaries of Rome.

That the papal church had missions, which for a time were wanting amongst the reformed, was a standing argument for her apostolicity; although no organized missionary system existed in Rome itself, till the thunders of the Reformation had been heard to roll in the halls of the Vatican.

When the evangelical Protestant communities of Britain, Europe, and America, began to send forth their agents, not to induce the heathen to submit to *rites*, which was only Christianizing paganism, but to receive *opinions* derived from the Volume of revealed truth, which they translated and put into the hands of the people, it is obvious that a system was commenced which would interfere with the facile progress of popish missions amongst such nations, "We must make haste," says a Roman Catholic editor. "*If the Protestants are before us, it will be difficult to destroy their influence.*" Happily this has been the case in the islands of the Pacific, and hence, what for a time it was not expedient to attempt by force, was sought to be effected by calumny; and our missions at Tahiti, &c. were, therefore, slandered in the French papers issued by the managers of *L'Euvre de la Propagation de la Foi* of Lyons and Paris, and from pulpits in London by the intentional misrepresentations of Dr. Wiseman.* But the genius of popery has never been scrupulous as to the means she employs, and, therefore, now, as in time past, her Jesuit confessors know how to whisper into the ears of princes and premiers the support that they will give to new or tottering dynasties as an equivalent for certain services undertaken on behalf of the church. There is good reason to suspect that this system of spiritual barter is going on in France, and that Louis Philippe, with his characteristic policy, is now lending his aid to further the schemes of popish aggression, with the understanding that thereby he will secure for his dynasty the cordial adherence of the Romish hierarchy. To illustrate this it is necessary to state, that since the autumn of 1838, not less than four French ships of war have visited Tahiti, and the series of oppressive outrages they have committed leave it no longer doubtful what are the intentions of the government of France respecting that interesting country.

That our readers may have the whole case before them, it will be necessary to advert to a transaction which occurred there in 1836, and which gave a plausible occasion to the emissaries of France and of Rome, to develop their schemes of aggression.

On the 21st of November in that year, a small vessel brought from Gambier's Islands to Tahiti two Roman Catholic priests, who were natives of France. Instead of landing at the usual place of anchorage, they went to the back of the island, as if to avoid observation. This proceeding violated a long established law of the island, that "no master or commander of a vessel is allowed to land any passenger without special permission from the queen and governors," and the strangers were ordered to leave the island, which they refusing to do, the authorities had them forcibly conveyed back to their vessel, though without the slightest injury either to their persons or property. Although this proceeding was in accordance with existing laws, yet it is highly probable that the principal motive of the native government was to avoid the collision which must arise from the introduction of missionaries of a new, and as they were taught to believe, an idolatrous form of Christianity.

* A full exposure of the Jesuitical statements of this wily prelate will be found in the Congregational Magazine for 1838, pp. 133—142.

As soon, therefore, as the Directors of the London Missionary Society heard of this transaction, they passed the following resolution, which in the present instance forms so striking a contrast to the proceedings of our opponents.

"That the introduction of the fearful errors and attractive superstitions of popery, aided by all the plausibility and dishonesty of Jesuitism, to a people only now emerging from the grossest darkness, must be regarded by the friends of Protestant missions with unmingled regret. With their faithful missionaries placed in circumstances no less delicate than trying, the Directors deeply sympathize, and pray that they may have wisdom from above profitable to direct. In stedfastly opposing the abominations of Catholicism, they confide in their consistency as Protestants, no less than in their integrity as the servants of Christ. They feel assured, that their conduct hitherto has honourably sustained their principles; and they are convinced that, while they yield submission to the laws of the governments under which they live, and teach the duty of submission to their churches, they will never become the advocates of coercion, much less of persecution, for the purpose of upholding the interests of religion. Popery may require, but the truth of Christ disclaims such aid. Let *its* advocates employ no other weapons than their Master used; let them put on that armour in which the first champions of his cross went forth to overthrow the gods of Greece and Rome; let them be strong in the Lord, and in the power of his might, and contend with their adversaries only by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left. Let them thus maintain the good fight, and they will come off more than conquerors through him that loved us."

But to return to the proceedings of the French navy. "The Venus," 64 gun frigate, commanded by Captain (now Admiral) A. Du Petit Thouars arrived off Tahiti on the 30th of August, 1838, and, the commander required of the queen an apology to the French, and the immediate payment of 2000 dollars as an indemnification to the priests for their ejection from the island. Only twenty-four hours were given to comply with this request, and, as the queen had not the money to pay, two or three foreigners advanced the amount to avert from this peaceful island the horrors of war.

This was the first act of brave and gallant Frenchmen against a female sovereign and her unprotected subjects.

In April 1839, the "Artemise," another French frigate, commanded by Commander La Place, arrived at Tahiti. Having sustained much damage on the reef, she put into Papeete, the principal harbour, to repair. This occupied nearly three months, and, during the whole of this period, the most valuable assistance was rendered by the natives in refitting the ship. These acts of hospitality were repaid by the grateful commodore, who compelled the queen to abrogate the law which excluded Roman Catholics from settling on the island, under the threat of landing 500 men for the purpose of establishing a new government.

"Coming events cast their shadows before," and the following communication from a British resident on the spot will show that what was threatened in the spring of 1839 has been most oppressively executed in the autumn of 1842.

"On September the 1st, the French frigate of war, sixty guns, the 'Reine Blanche,' Admiral A. Du Petit Thouars, arrived at Papeete. For a few days all appeared quiet on board, and professions of peace were extensively circulated by the French. On the 5th, messengers were despatched to the queen, who was staying at Eimeo, (daily expecting confinement,) as also to the principal chiefs, requesting them to come to Papeete, that the admiral might pay his respects to them, and in consequence all understood that his errand was of a friendly character.

"On the 8th, the principal chiefs arrived and dined on board with the admiral, and on the same day we had the first intimation that a meeting was to be held between the chiefs and the French. The same evening, the British vice-consul and the American consul received an official document from the ships, stating that differences existed between the Tahitian and French governments, which would probably lead to hostilities, and all British and American subjects were warned to secure their persons and property. Early on the following morning, we ascertained from Mure, the chief speaker, that the *expected meeting had been anticipated by a secret one held during the night between four principal chiefs and the French*. At this meeting, a document was signed by the four chiefs, of which the following is a literal translation :—

"To the Admiral A. Du Petit Thouars.

"Because we are not able to govern in our own kingdom, in the present circumstances, so as to harmonize with foreign governments, lest our land, and our kingdom, and our liberty should become that of another, we whose names are written below, viz. the queen and principal chiefs of Tahiti, write to you to ask that the shadow of the king of the French may be thrown over us :

"On the following conditions :—

"1st. That the title and the government of the queen, and the authority also of the principal chiefs, remain in themselves over their people.

"2nd. That all laws and observances be established in the name of the queen, and have her signature attached to them to render them binding on her subjects.

"3rd. That the lands of the queen, and all her people, shall remain in their own hands, and all discussions about lands shall be among themselves : foreigners shall not interfere.

"4th. That every man shall follow that religion which accords with his own desire : no one shall influence him in his thoughts toward God.

"5th. That the places of worship belonging to the English missionaries, which are now known, shall remain unmolested, and the British missionaries shall continue to perform the duties of their office.

"6th. Persons of all other persuasions shall be entitled to equal privileges.

"On these conditions, if agreeable, the queen and chiefs solicit the protection of the king of the French. The affairs concerning foreign governments and also concerning foreign residents at Tahiti, are to be left with the French government, and with the officers appointed by that government, such as port regulations, &c., &c.; and with them shall rest all those functions which are calculated to produce harmony and peace.

"RAIATA, <i>Speaker to the Queen,</i>	} <i>Principal Chiefs.'</i> "
UTAMI,	
HITOTI,	
TATI,	

On these documents we are happy to be able to present our readers with the following remarks :—

"The 9th was a day of painful suspense. The queen's consent was not yet obtained. The admiral demanded her signature, or 10,000 dollars, for injuries alleged; if neither signature nor money was yielded in twenty-four hours, he declared his intention of planting the French flag and firing his guns; thus formally taking the island and making his own conditions. All saw that the islands were virtually taken, and of two evils it was thought best to choose the least. The queen *signed just one hour before the firing was to commence*. Proclamations are now issued, of which one clause states, 'That any person who shall, either in word or deed, prejudice the Tahitian people against the French government shall be banished.' A

supreme council of three Frenchmen is appointed. Beyond *them* there is no appeal but to the king of the French.

"Since the arrival of the intelligence in France, the public journals of that country have teemed with the most glowing and gratulatory accounts of the annexation of the islands to the French crown. In these papers it is stated, that the act of cession on the part of the queen and chiefs of Tahiti was *purely spontaneous and unsought*, and that the naval commander Du Petit Thouars, in taking possession of the islands, only complied with their earnest solicitations to be admitted to the enjoyment of French protection.

"The following observations will be sufficient to expose the gross and absurd misrepresentations involved in these statements:—

"First. They are *utterly at variance with antecedent events*.

"It will be seen from the preceding pages, that in the year 1838, the same French commander visited the island, in the frigate 'Venus,' for the purpose of demanding reparation for injuries alleged to have been committed against certain subjects of France; and, on that occasion, that he demanded from the queen, and obtained, a fine of 2000 dollars, under a threat of bombarding the principal settlement, or taking possession of her territory. This was followed by a second and a third aggression on the native government, by French men of war. These successive attacks had rendered the power of France terrific, and her very name odious to the islanders; and apart from the statement of our correspondent, to believe that the queen and chiefs invited the protection and safeguard of a nation they had only known as their oppressor, is impossible.

"Secondly. The *circumstances* attending the treaty, and the manner in which it was enforced, sufficiently expose the dishonourable and oppressive means by which it was obtained.

"The meeting at which the compulsory and deceitful treaty was constructed was *held clandestinely at night, without the knowledge of the queen, and was utterly at variance with her supreme authority*: accordingly she manifested the utmost reluctance, and delayed to sign it. But the French admiral demanded her signature, or a fine of 10,000 dollars (and this demand of 10,000 dollars is confirmed by the admiral's own letter,) under a threat that if neither signature was given, nor the fine paid, within twenty-four hours, he would plant the French flag and fire his guns: thus formally taking the islands, and making his own conditions. To pay the fine, amounting to £2000 sterling, or to resist, was equally impossible, and the queen affixed her signature just *one hour before the firing was to commence*. It must be borne in mind that this negotiation was carried on with the native chiefs *in a language with which they were wholly unacquainted*.

"Thirdly. The measures on which the native chiefs are represented as requesting the protection of France were utterly groundless, viz. '*because they were not able to govern in their own kingdom in the present circumstances, so as to harmonize with foreign governments,*' and '*lest their land, their kingdom, and their liberty, should become that of another.*'

"These reasons are quite irreconcilable with the facts of the whole case. The chiefs would not have visited the French commander unless he had commanded their attendance; and no danger to their liberty and government ever arose or was even apprehended from any power but the arms of France.

"It might be inferred from the articles of the agreement, that it was honourably intended to secure the civil and religious rights both of the natives and foreigners; but these, especially as it respects the latter, are neutralized by the last clause, '*The affairs concerning foreign governments, and also concerning foreign residents on Tahiti,*

are to be left with the French government, and with the officers appointed by that government.'

"In accordance with the insidious and dangerous power thus obtained, a supreme council of three Frenchmen is appointed. Proclamations are issued; in one of which it is declared, '*that any person who shall, either in deed or word, prejudice the Tahitian people against the French government, shall be banished,*' thus placing the liberty of every Englishman on the island at the mercy of these unprincipled and lawless men."

Such, then, is the present position of our beloved missionary brethren at Tahiti. Mr. Pritchard, the British consul, is on his passage to the island, but several months must elapse before he can reach the port. Tidings may be sent to Sydney, but a dreary period of delay must intervene also, before protection can be brought, if obtained at all, for them. It is our happiness, and that of our brethren also, to seek his aid "who is a God at hand and not afar off, a present help in every time of trouble."

Not that human instrumentality is to be forgotten. The Directors, have, therefore, seen Lord Aberdeen on the subject, and the following statements were made in the House of Commons on Tuesday evening, March 28th, on the affair.

"Sir George Grey begged to put a question to the right honourable baronet opposite, with regard to the reports which had been recently circulated upon the subject of the possessions of the French government in the Pacific. It was stated that proceedings had been taken by the French naval commander in the Pacific Ocean, by which the island of Tahiti and its neighbouring islands had been subjected to the dominion or superintendence of France. These proceedings had created great apprehensions amongst a portion of the people of this country, who took an interest in the extension of civilization amongst the people of these islands. They had sought to obtain their object through the agency of missionaries, who resided amongst the islands. He wished to inquire whether the government had received any intelligence of these proceedings, official or otherwise, or whether their attention had been directed to this subject with a view to the protection of the subjects of the British crown in the part of the world to which he had alluded.

"Sir R. Peel would state to the house the information which her majesty's government had received upon this subject. They heard that the rear-admiral commanding the French squadron in the South Pacific Ocean had demanded from the queen and chiefs of the island of Tahiti, which was the chief of a considerable group of islands, as satisfaction for certain injuries alleged to have been committed, a sum of 10,000 piastres, to be deposited as a guarantee that the French government should be placed in a fit and just position. The queen and her chiefs found themselves unable to meet this demand: but in lieu of that which was demanded they tendered to the rear-admiral the nominal sovereignty of the island until satisfaction could be afforded, reserving to themselves the actual, the territorial possession of the island, and the actual administration of the affairs of the government. This arrangement was subject to the confirmation of the king of the French. He was aware that, as the right honourable baronet had stated, there were missionaries established in these islands, who had conducted themselves so as to merit the respect and care of the British government; but it appeared that the queen of Tahiti and her chiefs, in the arrangements which they had made, had made express stipulations that all kinds of religious worship should be protected; and that the English missionaries should be entitled to exercise their religious duties without molestation. Communications had been had with the French government, and it was learned that it was not intended to occupy the islands with any description of force; but that a provisional government was to be

erected for the management of affairs. This was a subject on which he did not feel himself entitled to offer any opinion. He had merely stated the facts, as the government had learned them; and at the same time he begged to assure the right hon. baronet that, in communications from the French government, assurances had been given that the British subjects in these islands should be in no respect prejudiced by what had occurred, in any of their rights, or in the exercise of their religious functions."

The conduct of the President of the United States, in reference to the Sandwich Islands, which have been also threatened with French aggressions, and doubtless from the same cause, may supply Lord Aberdeen with an example worthy of his imitation, unless, indeed, he be prepared to truckle to France in a manner not worthy of his creed or his country.

THE EDUCATIONAL CLAUSES OF THE FACTORY BILL.

THE Factory Bill, which was read a second time in the House of Commons, on Friday evening, March 24th, but which will not go into committee till after the Easter recess, has filled the friends of general education throughout the land with the liveliest apprehensions. Crowded as our pages are with other deeply interesting matter, we have not space to insert the resolutions of all the denominational or sectional bodies who have published their opinions upon these proposed enactments.

It is however alike due to our brethren and the various congregations with which they are connected, to insert the following, which we believe embody the principal objections felt against the measure:—

At a Meeting of the Board of Congregational Ministers in and about London, held at the Congregational Library, Blomfield Street, on Friday, March 17th, 1843, Rev. Dr. MORISON in the chair, the following Resolutions on the Bill to provide for the better Education of Children in Factory Districts were adopted:—

"I. That this Board is deeply impressed with the importance of giving the children in factory districts a useful and religious education in accordance with the principles of civil and religious liberty.

"II. That the Board having considered the Bill for the better education of children in factory districts now before Parliament, and finding that many of its educational clauses are both sectarian and oppressive, protests against them in the strongest terms, and calls upon all the friends of civil and religious liberty to give them their most strenuous opposition.

"III. That the following are among the more objectionable provisions of the measure.

"1. The appointment of the clergy and their churchwardens as school trustees.

"2. The appointment of four additional trustees by the justices of the division.

"3. The appointment of the clerical trustee as the permanent chairman at the meetings of the committee.

"4. The authority given to the clerical trustee to prescribe and regulate the religious instruction of the schools, while even the government inspector is not allowed to inquire into or report upon that instruction without express permission given by the archbishop of the province or the bishop of the diocese in which such schools may be situated.

"5. The infliction of a penalty on parents for not sending their children to the schools.

"IV. That the above scheme is calculated to maintain and diffuse a sectarian and

anti-social feeling in the community—to establish clerical domination—to oppress the conscientious dissenter, and utterly to prostrate the independent spirit of the people.

"V. That as the measure is avowedly intended as an experiment with a view to its general extension throughout the country, no time should be lost in eliciting and in conveying to the legislature the strongest expression of public opinion on the subject."

Besides these, the ministers of the Three Denominations, the Dissenting deputies, and the Wesleyan Committee of Privilege, the Committees of the Protestant Society, and the Religious Freedom Society, the Sunday School Union, and the Baptist Union, have all put forth their objections; whilst in the country, at Leeds, Halifax, West Bromwich, Newport, and many other places, measures equally energetic are in progress against the exceptionable clauses of this important measure.

Some liberal journals have lamented the tone of decided hostility expressed in the resolutions of these bodies. Against an equal system of National education, it is indeed impossible for intelligent and patriotic Nonconformists to oppose themselves, who have examined the volume published by authority, "on the Physical and Moral Condition of the Children and Young Persons Employed in Mines and Manufactories." We hope that such a case of ignorance, immorality, and crime, cannot be furnished by any other country under heaven; and that it exists in our own, should cover, with burning shame, the faces of those who talk of the established church "as the legal, authorized, and supreme instructress of the people."

But when this "supreme instructress" is "teaching for doctrines the commandments of men," doctrines which her own sons declare to be soul-destroying and apostate, how can evangelical dissenters stand by and see, not only the untaught masses given over entirely to such instructions, but a system set up which will supersede and ultimately destroy the 16,000 voluntary Sunday schools of our island, which have done so much to unite the middle and the lower classes,—to induce a love of Bible reading amongst the people,—and to further evangelical religion in most parts of the country?

Two-and-twenty years ago, Henry Brougham, brought into parliament an Education Bill, which, like the present, gave the superintendence and direction to the clergyman of the parish, and though admired and honoured by the dissenting bodies, he was met by a resistance from his friends, that led him to abandon the measure. Most honestly do we wish to see the people educated, but if they are to be educated in the doctrines of apostolical succession and sacramental efficiency, of passive obedience and non-resistance,—doctrines that will prepare the way for the exercise of arbitrary power in church and state,—then we must still object:—and if the measure is abandoned, let it be known that these wells of knowledge have been stopped up, to prevent the people drinking poisoned water; and that it is the vixen-spirit of "the supreme instructress" that will not allow the state to educate its subjects at all, unless she is permitted to teach them doctrines subversive of Protestant truth, and Protestant liberty,—doctrines that brought Laud and Strafford to the block!

In conclusion, we entreat all our readers to resist those obnoxious clauses by petitions to Parliament. And let not the residents of agricultural counties suppose this measure, relating to factory districts, does not belong to them; for it is confessedly experimental, and will be assuredly extended throughout the land, when once it has been forced upon the less docile people of the north.

As it is probable that the fate of this measure will be decided before we can again address our readers, we entreat them, without delay, to resist these most insidious but dangerous enactments.

RECENT DEATHS.

Died March 11th, 1843, in the 78th year of his age, the Rev. ROBERT McALL, the venerated father of the late Dr. McAll, of Manchester, and the Rev. Samuel McAll, of Doncaster. He was educated for the ministry in the Countess of Huntingdon's College, Trevercca, and, we believe, continued to be a minister in her connexion throughout his long and honourable course. He was one of the first supplies at the chapel her ladyship built at Swansea, in 1789; and we find his name connected with the congregations first at St. Ives', then at Gloucester, and afterwards at Zion Chapel, Whitechapel, London. We do not profess to give a history of his life, but we cannot allow a man so honoured with length of days, ministerial consistency, and pastoral usefulness, to drop into the grave without a brief record in our pages.

The Rev. JOHN CLEGHORN died March 14th, 1843. He was for many years a pastor of the Congregational church assembling at Argyle Street Chapel, Edinburgh. Educated as a student in connexion with the Burgher Secession body, he became an Independent, on the rise of the Congregational controversy in Scotland, and was we believe, ordained at Gosport by Dr. Bogue. He was first sent to Wick, Caithness, but of his subsequent movements till he was settled in Edinburgh, we have no knowledge.

ANSWERS TO CORRESPONDENTS.

Rev. Drs. Clunie and Hoppus.

Rev. G. Taylor.—J. K. Foster.—A. E. Lord.—John Alexander.—G. B. Johnson.—G. Wood.—J. C. Brown.—R. Littler.—A. Wells.—B. Parsons.—M. Wilks.—Gilbert Wardlaw.—George Pillgrem.—Robert Chamberlain.—Thomas Mann.

Also from W. Stroud, Esq., M.D., whose communication we hope to insert in our next.

We have received several communications on Acts xiii. 48; but our critical friends must be aware that it would not accord with the general character of our magazine to crowd its pages exclusively with articles of that order. At the same time we are gratified with the attention which the subject has awakened, and will do our best to insert these articles as early as possible.

Although we give in this number *sixteen* additional pages, yet we are compelled to omit our Brief Notes on Passing Events, and other articles of intelligence.

